

HISTORY, LITERATURE, AND MYTHOLOGY
OF
THE HINDOOS:

INCLUDING
A MINUTE DESCRIPTION OF
THEIR MANNERS AND CUSTOMS,
AND
TRANSLATIONS FROM THEIR PRINCIPAL WORKS:

VOL. II.

By WILLIAM WARD.

OF SERAMPORE.

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CONTENTS,

INTRODUCTION.

THE védû said to be uncreated, but the real authors the Hindoo sages—the antiquity of these writings—the writers called Granēē, or The Wise, i.—Conjecture respecting the period when these writers lived—a theory relative to the priority of the védû, iii.—Names of the most distinguished of the Hindoo writers—of the next writers in order of time and merit, ib.—Names of grammarians, poets, astronomers, &c. v.—Regret expressed that these biographical materials are not more ample, vii.—Subjects treated of by the Hindoo philosophers, viii.—Comparison between these subjects and the Greek philosophy, ix.—Astonishment excited by perceiving the striking agreement between the theories of the Greek and Indian schools, xii.—This comparison pursued in reference to the Divine Existence—the atheism of several sects among both nations, ib.—The comparison continued, and applied to the divine nature, *viz.* God remains in eternal abstraction—the soul of the world—his nature intangible—God and matter the same—the world, his clothing—a visible Being—divine and human spirit one—no idea of the Christian Trinity, xv.—Summary of Egyptian, Greek, and Hindoo opinions on these subjects, xix.—Sublime conceptions sometimes expressed by the Hindoos in reference to God, xx.—No Providence in the Hindoo system, ib.—Opinions of Greeks and Hindoos relative to creation, *viz.* matter capable of creation—union of God with matter—an archetype—world eternal—matter, atoms, and the primary elements eternal, xxi.—Better ideas among some, xxv.—Hindoo and Greek opinions relative to the present state, ib.—Ditto to the gods, xxvi.—Brûmhû not an object of worship, ib.—The Hindoo, Greek, Roman, and Samothracian trinity, xxvii.—The gods created beings, ib.—Work assigned to the gods, ib.—Two parts in the Hindoo theology; one for the vulgar, the other for the philosophers or ascetics, xxviii.—State of man in this world, ib.—Opinions respecting the human frame, xxix.—Nature of the soul, xxx.—Greek and Hindoo opinions in reference to the mind and understanding, xxxi.—Of religion, xxxii.—Of death, xxxv.—Of transmigration, ib.—Of liberation or absorption, xxxvi.—Of the dissolution of the universe, the Hindoo and Greek opinions, xxxvii.—Of

truth, xxxviii.—Other remarkable coincidences between the Hindoo and Greek speculations, xxxix.—Deficiency of all these opinions in promoting the happiness of man, xl.—Extract from Barthélemy, exhibiting the painful uncertainty of the Greek opinions, and affording a most striking confirmation of the unity of the two systems, ib.—Reflections on the preceding summary, xlv.—The formation of a society for the cultivation of the Hindoo literature recommended.

CHAP. I.

	Page
Account of Mūnoo, author of the Institutes,	1
—— of Kūpilū, the founder of the Sankhyū philosophy,	2
—— of Goutūmū, the founder of the Nyayū philosophy,	5
—— of Patūnjūlee, the founder of the Patūnjūlū philosophy,	9
—— of Kūnadū, the founder of the Voishéshikū system,	11
—— of Védū-Vasū, founder of the Védantū system,	12
—— of Joiminee, the founder of the Mēemangsa system,	15
—— of Narūdū, 16—of Mūrēēchee, 19—of Pūolūstyū, ib.—of Poo- lūhū, 18—of Vūshisht'hū, 19—of Bhīrigoo, 23—of Vrihūspūtee, 24— of Ūngira, 25—of Ūtree, 26—of Prūchéta, ib.—of Dūkshū, 27— of Shūtatūpū, 28—of Dēvūlū, 29—of Lomūshū, ib.—of Sūmbūrttū, ib.—of Apūstūmbū, 30—of Boudhayūnū, ib.—of Pitamūhū, 31— of Ūgūstyū, 32—of Kūshyūpū, 34—of Parūskūrū, 35—of Harēēū, ib.—of Vishnoo, 36—of Katayūnū, 37—of Shūnkūhū, 38—of Lik- hitū, ib.—of Ashwūlayūnū, 39—of Pūrashūrū, 40—of Gūrgū, ib.— of Koot'hoomēe, 41—of Vishwamitrū, 42—of Jūmūdūgnēe, 43—of Poi'hēēnūsee, 44—of Ūshira, ib.—of Prūjapūtee, 45—of Narē- jūnghū, 46—of Chyūnū, ib.—of Bhargūvū, 47—of Rishyūshringū, ib.—of Shatayūnū, 48—of Moitrayānēyū, ib.—of Shoonūshephū, ib.—of Yūgnūparshwū, 49—of Karshnājinee, ib.—of Voijūvapū, 50 —of Lokakshee, ib.—of Gaigyū, 51—of Soomūntoo, 52—of Ja- tookūrū, ib.—of Yayanū, 53—of Vyaghrū-padū, ib.—of Vyaghrū- kūnū,	54

CHAP. II.

Hindoo arrangement of their own writings,	55
List of treatises still extant under the name of védū,	56
Remarks on the difficulties of obtaining copies of the védūs,	65
Existence of the védūs proved—reverence for these works,	67
The védū the production of human authors—names of a number of these writers,	68-

CONTENTS.

vii

	Page
The persons to whom the védû was first taught,.....	69
The divisions of the védû,.....	71
Subjects treated of in the védû,	76
Method of reading the védû,	80
Specimens of the hymns of the samû védû,.....	81
Account of God under the name of the Viratû Poorooshû,	ib.
Specimens of the prayers of the védû,.....	84
Specimens of the bramhünû of the védû, from the rig, yûjoortû, and û'hîrvû védûs,	93
Specimens of the Oopânishûds,	100
Remarks on the védû, 104—on the evil characters of many of the writers, ib.—on the contradictions found in the védû, ib.—on the support they give to the popular mythology, 105—on the exaggera- tions they contain, 106—on the natural philosophy of the védû, ib.— on the indelicacy of its representations, 107—on the cupidity taught in its prayers, 108—on the revenge it encourages, ib.—on the per- plexity in which it leaves the mind respecting the Divine Being, 109 —on the allusions it contains to human sacrifices,.....	111
Names of the six Dürshünûs and of their writers,	113
Comparison between the six Hindoo sects, and those founded by Thales, Socrates, Aristippus, Plato, Aristotle, Antisthenes, and Zeno,	ib.
Agreement between the Greek and Hindoo schools in their disputes, the subjects they discussed, the improvements introduced into their systems of philosophy, and in the leading features of each sect,	114
The degree in which the different dürshünûs are now studied,.....	119
The sentences called Kûpilûs sôotrûs supposed to be written by Eesh- wûrû-Krishnû, one of his disciples—Kûpilû charged with atheism, 120	
The order in which the dürshünûs are supposed to follow one another, ib.	
List of works on the Sankhyû philosophy still extant,	121
Translation of the Sankhyû-Sarû,	ib.
The Vedantû sôotrûs attributed to Védû-Vyasû,	171
List of works belonging to this sect still extant,	172
Translation of the Védantû-Sarû,	175
Remarks on the Patünjölû-Dürshünû,.....	199
Translation of a comment on the original Patünjölû, by Bhojû-Dévû,..	ib.
Remarks on the Nyayû philosophy, and on its principal writers,.....	224
Extract from the work of Vishwû-Nat'hû-Siddhantû, a noiyayikû,....	228
List of works belonging to this school,	234
Translation of the Sôotrûs of Goutûmû in an abridged form, as ex- plained by Vishwû-Nat'hû-Shiddhantû,.....	238

	Page
Remarks on the Voishéshikū philosophy,	269
Substance of this system as taught by Kūnadū, from the Voishéhikū- Sōtropūskarū,	270
Remarks on the Mēemangsa writers,	284
List of treaties belonging to this school still extant,	285
A summary of the doctrines of this sect, translated from three Mēē- mangsa works,	286
Remarks on several subordinate philosophical sects,.....	292
Remarks on the law books, 295.—List of law books still extant,	296
Review of the contents of these works,	302
List of works on astronomy,	312
Epitome of the Sōōiyū-Siddhantū, by Bhaskāracharyū,	314
Extract from Mr. Davis's essay on the astronomy of the Hindoos,	317
Extract from the Jotishū-Tūttwū,	329
Account of the medical shastrūs,	337
List of medical works still extant,	341
Names of sixteen original medical writers,.....	ib.
Names of diseases mentioned in the Hindoo medical works,.....	343
Translations from three medical works,.....	345
Remarks on the works on theogony, or general history,	358
List of treatises on religious ceremonies still extant,	363
Summary of the subjects embraced by these works,	365
Remarks on the poetical works,	373
Names of the most celebrated poets	374
Extract from Mr. Colebrooke's essay on the Śūngskritū and Prakritū prosody,	376
Examples respecting the properties of verse,	380
Account of the great poems, 384—the dramatic poems, 390—the smaller poems, 392—satires, 394—works called Chūmpōō, Chūndū, and Śūngēētū,.....	395
Specimens of Hindoo poetry, viz. on the seasons, descriptive poetry, dramatic and historical,.....	ib.
Remarks on the works on rhetoric,.....	409
List of works on this subject still extant,	410
Remarks on Hindoo music,	ib.
Works on ethics—maxims or proverbs, translated from the Pūnchū- Tūntrū,	411
Account of works of an historical nature, and a list of those still extant,.....	428
Contents of the Mūhabharatū,	429
Remarks on the geography of the pooranūs,	449

CONTENTS.

ix

	Page
Account of fifty-five kingdoms in India, from the Shüktee-Sūmbhédā,	450
Translation from the Siddhantū Shiromūnee, by Bhaskārū, contain- ing a geographical description of the earth,.....	453
Remarks on the military works, and on the military tactics of the an- cient Hindoos,	461
Remarks on the works on the arts,	468
———— on the Sūngskritū grammars.	469
———— dictionaries,.....	474
A list of translations from the Sūngskritū,.....	476

CHAP. III.

The present state of learning among the Hindoos,.....	483
The learned men, 484—the colleges,	485
A list of Mütt'hūs, or convent of ascetics, where the shastrūs are taught, at Benares, 490—of colleges at Nūdēya, 494—at Calcutta, 495— other places, 496—college libraries, 497—college titles,	ib.
Indiscretions of the students,	498
The number of holidays a great impediment to learning,.....	ib.
Total decline of learning,.....	499
Libraries of learned men, 501—state of learning among women,.....	503
Method of keeping books,.....	504
Concluding remarks on the progress already made in bringing to light the Hindoo literature,	505

ERRATA.

Page	Line
22,	7, <i>after</i> body <i>instead of a period</i> place a ;
25,	1, that the nine others.
51,	<i>dele the blank line in the midst of the quotation, and</i> <i>add the article a in the last line of the page before</i> <i>yogē.</i>
90,	18, <i>after</i> seen <i>place a comma.</i>
183,	27, <i>before</i> sūtwū <i>insert</i> the.
216,	9, <i>read,</i> body of light.
294,	<i>last line, for them read</i> it.
311,	11, <i>for</i> profit <i>read</i> profits.
319,	26, <i>for</i> Lunga <i>read</i> Lunka.
320,	21, <i>for</i> son's <i>read</i> sun's.
341,	2, <i>for</i> dozes <i>read</i> doses.
359,	18, <i>for</i> other <i>read</i> others.
367,	15, <i>for</i> goorū <i>read</i> gooroo.
429,	<i>note, line 2, for</i> living <i>read</i> lived.
450,	11, <i>for</i> our <i>read</i> the.
461,	29, <i>for</i> at <i>read</i> in.
476,	15, <i>for</i> dialect <i>read</i> dialects.
477,	21, <i>for</i> Mūsūra <i>read</i> Mūnūsa,
483,	place Chap. III.
484,	22, <i>dele</i> f

INTRODUCTORY REMARKS
ON THE
PHILOSOPHICAL SYSTEMS
OF
THE HINDOOS.

THE Hindoos attribute many of their ancient writings to the gods ; but for the origin of the védŭ, they go still higher, and declare it to have been from everlasting. When we look into the védŭ itself, however, we there find the names of the authors ; and that all the books composing what is called the védŭ have had an earthly origin.

The period when the most eminent of the Hindoo philosophers^a flourished, is still involved in much obscurity ; but, the apparent agreement, in many striking particulars, between the Hindoo and the Greek systems of philosophy, not only suggests the idea of some union in their origin, but strongly pleads for their belonging to one age, notwithstanding the unfathomable antiquity claimed by the Hindoos ; and, after the reader shall

^a These persons were called Moonees, from mŭnŭ, to know ; and often, Gnanēē, or, The Wise : thus even in the very names by which their learned men were designated, we find the closest union between the Greek and Hindoo Philosophy. “ What is now called philosophy, was,” says Brucker, “ in the infancy of human society, called Wisdom : the title of Wise Men was, at that time, frequently conferred upon persons who had little claim to such a distinction.”

have compared the two systems, the author is persuaded he will not consider the conjecture as improbable, that Pythagoras and others did really visit India, or, that Goutūmā and Pythagoras were contemporaries, or nearly so. If this be admitted, it will follow, that the dūrshūnūs were written about five hundred years before the Christian æra. The védūs, we may suppose, were not written many years before the dūrshūnūs, for Kopilū, the founder of the Sankhyū sect. was the grandson of Mūnoo, *the preserver and promulgator of the first aphorisms of the védūs*; Goutūmā, the founder of the Noiyayikū sect, married the daughter of Brūmha, the first male: and Kūnadū and Pūtūnjūlee, the founders of two other of these schools, belonged to the same, or nearly the same period. We are thus enabled to fix upon an epoch, in the most interesting period of Hindoo history, which is not only rendered probable by the accordance of two philosophical systems, but by all the chronological data to be gathered from the scattered fragments of history found in the pooranūs.

The author, at one time, was disposed to form the following theory respecting the progress of the Hindoo literature: as the original védū is called by a name which implies that it was received by tradition,^a and as the doctrines taught in the six schools of philosophy are believed to have been founded on the aphorisms (sōōtrūs) received by tradition from Kopilū, Goutūmā, Pūtūnjūlee, Kūnadū, Védū-vyasū, and Joiminee, he conjectured, that about the period of the rise of the Grecian philosophy, several wise men rose up among the Hindoos, who delivered certain dogmas, which were preserved during a certain unknown period as sacred traditions. For the most ancient of these dogmas no parent was found, and they were called the védū; the others became known by the names of the six sages above-mentioned. Down to this period, he supposed the védū and the dūrshūnūs to have existed only in the sayings of these ancient sages; but that at length men arose, who

^a See page 1.

adopted these aphorisms as first principles, established schools in which they were explained, and from whence were promulgated certain systems of philosophical opinion; from this time, these systems being committed to writing, disputations multiplied, till, amidst these confused speculations, it became impossible to fix any standard of opinion.—At length, a learned and most indefatigable man, Dwoipayūnū, collected a heterogeneous mass of materials, the opinions and effusions of different philosophers, and, having arranged them as well as such a chaos could be arranged, he called this compilation “the védū.” According to this reasoning, the dūrshūnūs are more ancient than the compilation by Védū-vasū, called the védū; but as the Hindoo learning was then in its wane, this compilation was soon venerated as “the self-evident word proceeding out of the mouth of Bṛūmhū;” and it was declared to be a very high crime for these sacred writings to be even read in the ears of a shōōdrū.

We must not suppose, that védū-vasū included in his compilation the works of all the philosophical sects: he contented himself with inserting extracts from the works of each school, and especially from the védantū. The dūrshūnūs and the smrītees evidently form a body of writings distinct from the védūs; though passages are to be found in the védūs favouring every philosophical speculation professed among the Hindoos. The modern Hindoos believe, that the védū is the source of all the shastrūs, just as an illiterate Englishman might suppose, that every part of English learning came from the Encyclopedia.

Their most distinguished writers appear to have been, Swayūm bhoovū, or Mūnoo, Kopilū, Goutūmū, Pūtūnjūlee, Kūnadū, Védū-vasū, Joīmīnee, Narūdū, Mūrēēchee, Poolūstyū,

* To perceive the propriety of this epithet, the reader need only examine Mr. Colebrooke's very learned Essay.

Poelühü, Vūshisht'hü, Bhrigoo, Vrihūspūtee, Unjira, Utree, Prūchéta, Dūksbū, Shūtatūpū, Dévülü, Lomūshū, Sūmbūrttū, Apūstūmbū, Boudhayūnū, Pitamūhū, Ujūstyū, Kūshyūpū, Parūskūrū, Harēētū, Vishnoo, Katyayūnū, Shūnkhū, Līkhitū, Ashwūlayūnū, Pūrashūrū, Gūrgū, Kast'hoomee, Vishwamitrū, Jūmūdūgnee, Poit'hēēnūsee, Ushira, Prūjapūtee, Nareejūnghū, Chūvūnū, Bhargūvū, Rishyūshringū, Shatayayūnū, Moitrayūnēyū, Shoonū-shéphū, Yūgnū-parashwū, Karshnājinee, Voijūvapū, Lokakshee, Gargyū, Soomūntoo, Jatookūrnū, Yayanū, Vaghrū-padū, and Vaghrū-kūrnū. Of all these the author has given some biographical sketches in the following pages.

These were the most ancient of their philosophers; and the names of some of them are found in the védūs; others were the founders of their different schools of philosophy, and others the avowed authors of their sacred and civil laws. The latest period to which these accounts can be supposed to reach, is the commencement of the kūlee yooḡū; after this a number of celebrated metaphysicians, poets, and philologists appeared at the courts of the Hindoo monarchs, and threw a lustre on the periods in which they lived.

Had not the author been afraid of wearying the patience of his readers, he might have given accounts of many other Hindoo writers, such as Krūtoo, one of the seven sages, and author of certain formulas used at sacrifices; Yūmū, author of one of the smritees; Pūrūshooramū, the son of Jūmūdūgnee, author of a work on the use of the bow, and who likewise avenged his father's death by the destruction of the 1,000-armed Ūrjoonū; Vishwūshrūva, the father of Koovérū, Ravūnū, and other giants, who wrote rules for the periodical ceremonies called vrūttū; Yogee-yagnū-vūlkyū, author of a law treatise; Shandilyū, Bhūrūdwayū, Vatsyū, and others, authors of certain genealogies, and formulas relating to bramhinal ceremonies Ūt'hūrvū, and Ūndliū-moonee; Dévülü, author of a law treatise.

On the LITERATURE of the HINDOOS. ▼

tise; Shñnũkũ, Shñnũndũ, and Sñnatũnũ; Asooree, a smritee writer; Voorhoo, author of a piece on the sankhyũ philosophy; Markũndeyũ, a pooranũ writer; Doorvasa, a most irascible sage, author of a work similar to the smritees, and of an oopũ-pooranũ; Ooshũna; Galũvũ, author of remarks on altars for sacrifices, &c.; Moudgũlya, writer of a work on the different casts, and their duties; Javalee, Jũnhoo, and Sandẽepũnee; Ushtavũkrũ, the writer of a sũnghita; Gobhũlũ, author of some aphorisms relative to certain ceremonies in the védũ; Shũrũbhũngũ, the writer of precepts on the duties of different classes of men; Bhagooree, a smritee writer, as well as the author of a grammar; Medhũsũ, who wrote on Bhũgũvũtẽẽ, as the representative of matter; Richẽẽkũ, and Kũnwũ; Dwoitũ, author of a smritee called Dwoitũ-nirnũyũ; Tritũ, Narayũnũ, Savũrnũ, Shñnũtkoomarũ, Ghritũkoushikũ, Koushikũ, Ourbũ, Vrũdnũ, Vaghrũbhõõtee, Jũrutkaroo, Dhomyũ, Sootẽẽkũ, Doorbũlũ, Akhũndũlũ, Nũrũ, Mrikũndoo, Vũnjoolũ, Mandũvyũ, Ũrdhũshira, Oordũ-padũ, Ũmboobhojẽẽ, Voishũmpayũnũ, Dwidũshũ, Soubhũree, and Balikilwũ.

Most of the Hindoo works on grammar^d and ethics, as well as their poems, appear more modern than the védũs, the dũrshũnũs, and smritees. We shall conclude these remarks by noticing, very briefly, the most distinguished of the Hindoo learned men in the lower departments of literature.

Paninee, the celebrated grammarian, might have been placed among the Hindoo sages; but I have not been able to discover the period in which he flourished. The Mũhẽshũ grammar, now extinct, is almost the only one mentioned as more ancient than Paninee's. Sũrvvũ-bũrmacharyũ was the author of the Kũlapũ, a grammar enlarged by Doorgũ-sing-

^d A friend suggests, perhaps grammar may have been coeval with the védũ, being one of the ũngũs, or appendant sciences.

hū, and now used in many parts of India. Krūmūdēshwūrū wrote the Sūngkshiptū-sarū, another well known grammar; and Joomūrū another, distinguished by his name. We might add Vopū-dévū, the author of the Moogdhūbodhū, and many others, for the Hindoos can boast many very able philologists.

At the head of the Hindoo poets must be placed Valmēē-kū, the author of the Ramayūnū, written during the life of Ramū; and, after him, Vanū-bhūttū, the author of the Kadūmbūēē, a celebrated descriptive poem; and Jūyū-dévū, who wrote the Gēētū Govin lū, in praise of Krishnū. At the court of Vikrūmadityū, we find many poets: Kalēē-dasū, author of the Rūghoo vūngshū, of the Koomarū-sūmbhūvū, in praise of Shivū, of the Ūbhīgnanū-shūkoontūlū, in honour of Dooshmūntū, a king, of the Nūlodūyū, in praise of king Nūlū, of the Ritoo-sūngharū, on the seasons, of the Vikrū-morvūshēē, an amorous poem, and of similar works under the names Malūvikagnimitrū, and Mēghū-dōōtū.*—Bhūvū-bhōōtee wrote the Valūtee-madhūvū, a poem of the same description, and the Vēērū-chūritrū, and the Oottūū-chūritrū, poems in honour of Ramū; Ghūtūkūrpūrū wrote a poem in a most eccentric form, on the rainy season, and challenged all the Hindoo poets to write one of equal merit. Kalēē-dasū accepted the challenge, and wrote his Nūlodūyū;—Soobūndhoo wrote the Vasūvū-dūtta, on the amours of a king's son;—Maghū, a king, wrote on the destruction of Shishoo-palū, &c.—Bharūvee wrote the Kiratarjoonēēyū, on the wars of the Pandūvū;—Shrēēhūrshū wrote the Noishūdhū, on the adventures of Nūlū, a king;—Bhūrtree-Hūree wrote the Bhūtee, on the exploits of Ramū, and the Shūtūkū, one of the best poems in the language;—Mooraree-Mishrū wrote the Ūnūrgbyū-raghūvū, in praise of Ramū;—Pūkshūdhūrū-mishrū wrote the Prūsūnnū-raghūvū, a similar poem;—Bhanoo-

* Translated by H. H. Wilson, Esq.

düttü-mishrū wrote the Rūsū-mñjūrēē, an amorous poem; Krishnū-mishrū wrote the Prūbodhū-chūndrodūyū, a philosophical poem;—Ūmūroo wrote the Ūmūrū-shūtūkū, a love song;—Kūvirajū wrote the Raghūvū-panduvēēyū, on Ramū, Yoodhist'hirū, &c.

The Hindoos have had many writers on ethics also: among the most celebrated were Mūrmū't'hū-bhūttū, who wrote the Kavyū-prūkashū; and Vishwū-nat'hū-kūvirajū, who wrote the Sahityū-dūrpūnū.

Their astronomical writers have not been few: Sōōryū wrote the Sōōryū-siddhantū; Bhaskūracharyū, the Siddhantū-shiromūnee, and the Lēlavūtēē; Vñūmalēē-mishrū, the Sarū-mñjūrēē; Vūrahacharyū, the Vūrahū-sūnghita; Govinda-nūndū, the Shooddhee-dēēpika, Pūdmū-navū, the Bhōō-vñū-dēēpūkū; Narayñū-shūrma, the Shantikū-tūtwantū; Bhūttotpūlū, the Horashūt-pūnchashika; Ramū-doivūgnū, the Moohōōrtū-chintamūnee; Vūshisht'hū wrote a sūnghita known by his own name, and so did Mūkūrūndū; Shrēē-pūtee, the Rūtnū-mala; Shūtanūndū, the Bhaswūtēē; Rūghoonūndū, the Yotishū-tūttwū, and Kévūlū-ramū, the Gūnitū-rajū.

Although the author regrets the want of more ample materials, he is happy that he has been able to give in this volume accounts of *fifty-nine* writers who assisted either in the védūs, the dūrshñūs, or the law books. It is a painful circumstance, that no copious *Biographical Accounts* of men of so high an order amongst the sages of antiquity should be obtainable. How interested do we feel in the early, domestic, and closing histories, as well as in the scholastic disputes, of Socrates, Plato, and the other eminent Greek philosophers; and yet histories of the Indian sages equally interesting might doubtless have been compiled. We are not yet certain that they were not; but as it appears that the Hindoos

never had a civil historian, it is too probable that they never had a philosophical one. If this be the case, these philosophers perished in the forests and groves where they studied and instructed their disciples, without one of these disciples possessing either sentiment, ambition, or gratitude enough to perpetuate the memory of his master.—In this dearth of biographical materials, the author has collected what he was able, but he hopes much more may be published by persons of greater leisure · he is persuaded that more enlarged notices of these sages may be found amidst the immense stores of Hindoo literature, though he fears they will scarcely supply a volume like the first part of Brucker's *Historia Critica Philosophiæ*.

It is true, the lives of men so secluded from the world could not have supplied many materials for history; but there must have been various interesting occurrences, even in the forests or convents where they resided, and in their occasional intercourse with each other, and with the kings, their patrons, which would have given a peculiar interest to such memoirs: but here, as in their political history, we meet with nothing that can throw light on the periods in which they lived, nor on those learned disputations in which we know they were engaged.^f

We are however under great obligations to these historians, for pointing out so clearly the subjects which engaged the enquiries of these philosophers—that is, the *divine nature*, the *evidences of truth*, the *origin of things*, the *natur of the different forms of matter*, and the *methods of obtaining re-union to the soul of the world*. It will not escape the recollection of the reader, that these were the very subjects so constantly discussed in the Grecian schools; and he will no doubt be still

^f These disputes, as described by the pouranic writers, were equally violent with those of the dialectic philosophers, and were maintained by “idle quibbles, jejune reasonings, and imposing sophisms,” like those of the Greeks.

more struck with these coincidences, when he has read these Introductory Remarks, and has gone over the notes at the bottom of the succeeding pages. These subjects of enquiry, it must be confessed, lay at the foundation of all that was interesting to them in those dark ages, but by the Hindoo ascetics they were discussed in a manner so metaphysical, that only minds equally abstracted with theirs could be interested in them; and this was very much the case with some of the Greeks, especially on points which related to the divine nature, and the origin of the universe.[§]

A modern writer has given the following concise summary of the Greek philosophy, as taught by its most celebrated sages, and the author here inserts it, to assist his readers in a comparison of the two systems.

“ Like Socrates, Plato believed in the unity of the Supreme Being, without beginning or end, but asserted at the same time the eternity of matter. He taught, that the elements being mixed together in chaos, were, by the will of God, separated, reduced into order, and that thus the world was formed; that God infused into matter a portion of his divine spirit, which animates and moves it; and that he committed the care of this world, and the creation of mankind, to beings who are constantly subject to his will. It was further his opinion, that mankind have two souls, of separate and different natures, the one corruptible, the other immortal; that the latter is a portion of the divine spirit, resides in the brain, and is the source of reason; that the former, the mortal soul, is divided into two portions, one of which, residing in the heart, produces passion and desires; the other, between the diaphragm and navel, governs the animal functions of life; that

§ “ Nature and its origin was the highest object of study of the Pythagorean schools.” The author is indebted to Dr. Enfield’s Abridgment of Brucker for this and most of the notes in this chapter.

the mortal soul ceases to exist with the life of the body, but that the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or of punishment. That the souls of the virtuous, of those whose actions are guided by their reason, return after death into the source from whence they flowed ; while the souls of those who submitted to the government of the passions, after being for a certain time confined to a place destined for their reception, are sent back to earth, to animate other bodies.

“ Aristotle has by some been charged with atheism, but I am at a loss upon what grounds, as a firm belief in the existence of a Supreme Being is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end ; and although this world may have undergone, and be still subject to, convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole ; that even these convulsions have their source in nature : that the idea of a *chaos*, or the existence of the elements without form or order, is contrary to her laws, which we every where see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principles, an uninterrupted chain of causes and effects : and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe. Upon these principles, it was natural for him to suppose the souls of mankind to be portions or emanations of the divine spirit, which at death quit the body, and, like a drop of water falling into the ocean, are ab-

sorbed in the divinity. Though he therefore taught the immortality of human souls, yet, as he did not suppose them to exist individually, he consequently denied a future state of rewards and punishments. 'Of all things,' says he, 'the most terrible is death, after which, we have neither to hope for good, nor to dread evil.'

"Zeno, of Cyprus, taught, that throughout nature there are two eternal qualities: the one active, the other passive. That the former is a pure and subtle æther, the divine spirit, and that the latter is in itself entirely inert, until united with the active principle; that the divine spirit, acting upon matter, produced fire, air, water, and earth; or separated the elements from each other; that it cannot, however, be said, that God created the world by a voluntary determination, but by the effect of established principles, which have ever existed and will for ever continue. Yet, as the divine Spirit is the efficient principle, the world could neither have been formed nor preserved without him, all nature being moved and conducted by him, while nothing can move or affect him. Matter may be divided, measured, calculated, and formed into innumerable shapes; but the divine spirit is indivisible, infinite, unchangeable, and omnipresent. He supposed the universe, comprehending matter and space, to be without bounds; but that the world is confined to certain limits, and is suspended in infinite space; that the seeds of things existed in the primitive elements, and that by means of the efficient principle they were brought forward and animated; that mankind come into the world without any innate ideas, the mind being like a smooth surface, upon which the objects of nature are gradually engraven by means of the senses; that the soul of man, being a portion of the universal soul, returns, after death, to its first source, where it will remain until the destruction of the world, a period at which the elements, being once more confounded, will again be restored to their present state of order and harmony."

The reader who shall carefully peruse these remarks, and compare them with the opinions of the Hindoo ascetics, hereafter given, cannot fail of being astonished at the amazing agreement between the schools of Greece and India.

The nature of the *Divine existence*, however deeply examined by the Hindoo sages, appeared to them so incomprehensible, that some of them gave up the subject in despair. Kopilū says : ' The most excellent spirit is known only to himself. The nature and existence of God are inscrutable; he has nothing to do with creatures, nor they with him : we know nothing of God but by inference.'^a The expressions of others on this subject appear to be very little better than the language of despair : Harēētū says, ' God and all the inferior deities exist only in the formulas of the védū, and have no bodily shape.'^b Chūvūnū affirms, ' Sound alone is god.'^c Joiminee says the same, ' God is simple sound; the power of liberation lies in the sound God, God.'^d Ashwūlayūnū declares, ' God is not a being separate from his name.'^e Damascius, in his book of Principles, says, ' According to certain Egyptian writings, there is one principle of all things, praised under the name of the unknown darkness, and that thrice repeated : which unknown darkness is a description of that supreme deity which is incomprehensible.'^f ' I am all that hath been, is, and shall be; and my veil no mortal hath ever yet uncovered.'^g

Indeed three out of the six philosophical sects are charged with undermining the proofs of a separate and intelligent first cause—the Sankhyū, the Voishéshikū, and the Mēēmangsa; and though the founders, in some instances, write as though they meant to defend the orthodox opinions, it is quite clear, that while they admitted an isolated deity, they asserted that the world was eternal, and that material forms sprang out of an energy in some way confined exclusively to matter. In page

^a Page 4. ^b Page 35. ^c Page 47. ^d Page 226. ^e Page 39.

^f Cudworth. ^g Inscription upon the Egyptian temple at Sais.

192, the reader will find not less than nine *atheistical* propositions mentioned and combated, and in pages 252 and 259 five similar propositions. Thus Kopilū unblushingly denies to God the creation of the world: he says, ‘The universe is the work of nature as possessed of the three qualities: nature is capable of the work of creation, for behold the spider producing the web from its own bowels; see the fall of inanimate bodies, and the production of milk in the udder of the cow.’^p ‘If when you say, that matter is inactive, you mean that it is destitute of motion, you will contradict the védū and smritees, for they declare that matter possesses motion [agitation;] therefore when we say, that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence.’^q ‘Nature is the root or the origin of the universe, since every thing proceeds from it, or is to be traced to it.’^r ‘There is in nature an uncreated seed, from which all beings spring.’^s ‘Nature or chaos is the mother of the universe.’^t ‘Nature is the source of all, and of actions too.’^u—The Egyptians, it would appear, held the idea that the Supreme Being was something perfectly distinct from the Creator; Jamblicus says, ‘According to the Egyptians, before all entities and principles there is one God, who is immoveable, always remaining in the solitariness of his own unity, there being nothing intelligible nor any thing else complicated with him.’^x Anaximander, Anaximenes and Hippo acknowledged no other substance besides body, and resolved all things into the motions, passions, and affections of it.^y And this agrees with the opinions of some of the Hindoo atheists, ‘that the body was to be identified with spirit.’—Cudworth describes four forms of atheism as prevailing among the Greeks: 1. ‘The Democritic, which derives all things from dead and stupid matter in the way of atoms and figures;—

^p Page 2.^q Page 136.^r Kopilū, p. 3.^s Soomāntoo, p. 52^t Vyāghrū-padū, p. 53.^u Pūṭijūlee, p. 219.^x Cudworth.^y Cudworth.

2. the Hylozoic or Stratonical, which attributes to all matter, as such, a certain living and energetic nature ; but deprived of all animality, sense, and consciousness :—the Anaximandrian, which with the Democritic fetches all things from dead and stupid matter, but in the way of forms and qualities generable and corruptible ; 4. the Stoical atheism, which supposes one plastic and methodical but senseless nature to preside over the whole corporeal universe.²—The same writer remarks, that ‘ Hesiod and Homer were both suspected by Plato and Aristotle for atheistic theogonists ’—‘ The greatest defect in the system of Epicurus is, that it attempts to account for all the appearances of nature, even those which respect animated and intelligent beings, upon the simple principles of matter and motion, without introducing the agency of a Supreme Intelligence.’—Strato’s opinions were, ‘ that there is inherent in nature a principle of motion, or force, without intelligence, which is the only cause of the production and dissolution of bodies.’—‘ What Heraclitus says concerning fate, as an intelligent and rational principle in nature, the cause of motion, and consequently of production and dissolution, must be understood, not of a substance or being distinct from the primary fire, but of the intrinsic power of this first principle, the necessary energy by which all things are produced.’—‘ The stoical system teaches, that the efficient cause is pure ether, or fire, which comprehends all the vital principles by which individual beings are necessarily produced.’—‘ Democritus either entirely rejected the nature of deity, or allowed him no share in the creation or government of the world.’—‘ He admitted no other soul of the world than one similar to that which he allowed to man, a blind force, resulting from the combination of certain subtle atoms, of a round form, which produce fire.’—‘ Epicurus ascribed every appearance in nature to a fortuitous collision and combination of atoms.’³—One sect of Hindoo atheists actually attributed the rise of things to nonentity or vacuum,

* Cudworth.

* Enfield.

thus contradicting Plato and Epicurus, whose axiom was, 'from nothing can nothing proceed.'—Goutūmū very pointedly combats this idea of the world proceeding from nature: 'If it be said, that nature is to be identified with things themselves, then you make the cause and the effect the same; or if you mean that nature is something separate from things, then what have you obtained, for this which you call nature must be competent to the work of creation, &c. and this is what we call God.

Having thus exhibited the nature and similarity of the Hindoo, Greek and Egyptian systems on this subject, let us next compare the ideas of these different schools relative to the *Divine Nature*.

The Védantēes speak of God, unconnected with creation, as a being perfectly abstracted, dwelling in a state of profound repose, similar to deep sleep, in which the person has no mental intercourse with the world, p. 185. In a passage already quoted, we find the Egyptians entertained a similar idea, that 'God always remains in the solitariness of his own unity, there being nothing intelligible in him.'^b Epicurus 'considers the condition of the gods as wholly separate from the world, and enjoying no other felicity than that which arises from inactive tranquillity.'^c

Another idea much inculcated among all the ancient philosophers was, that God was the soul of the world. 'He is the soul of all creatures.'^d 'Horus Apollo, an Egyptian, affirmed, that God was a spirit that pervaded the whole world, and that nothing at all consisted without God.'^e Agreeing with this also are these lines of Virgil :

' Know first that heaven and earth's compacted frame,
And flowing waters, and the starry flame,

^b Cudworth. ^c Enfield. ^d Védū-Vasū, p. 181. ^e Cudworth

And both the radiant lights—one common soul
Inspires, and feeds, and animates the whole.'—*Cudworth*.

'Anaxagoras and Plato affirmed that God, passing through, pervaded all things : ' Epictetus and Antoninus also asserted, that as soon as the soul is released from the body, it returns to the soul of the world.'

Some philosophers taught, that although God pervaded all things, he remained untouched by visible objects : ' Spirit has no intercourse with visible objects : the intercourse is that of intellect.'^f ' Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer or lord, than the faults of things made visible are in the sun.'^g ' Spirit is distinct both from matter and from the works formed from matter, for spirit is immutable.' ' The vital spirit, through its vicinity to the world as sovereign, influences inanimate things as the loadstone the needle.' ' When the universe falls upon spirit [as a shadow upon a wall], it becomes visible : spirit is said to be empty like space.'^h The idea which is evidently meant to be inculcated here is, that spirit is the mere manifestor, and that it has nothing to do either with the creation or the government of the world. Aristotle taught, that ' God observes nothing ; he cares for nothing beyond himself.'—Cudworth says, ' Jamblicus tells us, that the Egyptian hieroglyphic for material and corporeal things, was mud or floating water ; but they pictured God as sitting upon the lotus tree, above the watery mud, which signifies the transcendent eminency of the deity above matter, and its intellectual empire over the world.'

In direct contradiction to this was the doctrine inculcated principally in the Védantū school, that God was matter as well

^f Pütanjūlee, p. 221. ^g Kūpilū, p. 166. ^h Kūpilū, p. 129, 152, 160.

as life: 'Brūmhū is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow, that he was indebted to some other for the clay.' 'We have now made it manifest,' says Cudworth, 'that, according to the ancient Egyptian theology, from which the Greek and European systems were derived, there was one intellectual deity, one mind or wisdom, which, as it produced all things from itself, so does it contain and comprehend the whole, and is itself, in a manner, all things.' Seneca says, 'What is God? He is all that you see; and all that you do not see; and he alone is all things, he containing his own work, not only without, but also within.'^k 'Chrysippus maintained the world itself to be God, and that God is the power of fate'

Bearing a near affinity to this idea was another, that the whole material universe is as it were the clothing or body of the deity, while the vital part is the soul. God in this state is called the Viratū-poorooshū. For a particular description of this universal body and soul, see page 81. Cudworth says, 'The pagans did not worship the several parts of the world as really so many true and proper gods, but only as parts and members of their one supreme God, that great mundane animal, or whole animated world, taken altogether as one thing.' 'Man, according to the stoics, is an image of the world.'^l

A number of the Hindoo philosophers declared that God was visible. One says, 'God is to be seen by the yogēē.'^m 'The visible form of God is light.'ⁿ 'God is not without form, but none of the five elements contribute to his form.'^o 'God

ⁱ Védū-Vasū, page 183. ^k How closely does this agree with the fragment of Orpheus, 'God from all eternity contained within himself the unformed principles of the material world, which consisted of a compound creation, the active power directing the passive.' ^l Enfield, ^m Pūtñjūlee, page 10. ⁿ Kūnadū, page 11. ^o Bhrigoo, page 23

is possessed of form.” Kūpilū objects to this doctrine, ‘When the védū speaks of spirit as being visible, it merely means, that it is perceived by the understanding only: for the understanding cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known,’ page 130.

By other sages the Great Spirit and the spirit in man are identified as one: ‘I and all other living creatures, like the vacuum, are one.’ ‘The yogēē worships atmū (self), viewing himself equally in all beings, and all equally in himself.’⁹ ‘Brūmhū and individuated spirit are one.’ ‘That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit; and that which, pervading the whole universe, gives life and motion to all, is Brūmhū.’¹⁰ There is no difference between the incarcerated and the perfectly abstracted spirit; the body is mere illusion.’ ‘There is no difference between spirit and the soul.’ ‘If a person well understands spirit, (he knows himself to be) that spirit.’¹¹ ‘This is the voice of the védū and the smritees, Spirit know thyself.’¹² These philosophers maintained also that spirit does not receive the consequences of actions: Kūpilū says, ‘spirit receives pleasure and pain as a wall the shadow, but that which enjoys or suffers is the understanding.’

Respecting the unity of God, Kūpilū thus speaks, ‘The védū and smritees teach us, that spirit is one when we apply to it discriminating wisdom, and many when united to matter.’¹³ The Hindoo sages had evidently no idea of a trinity in the one God; and it is unreasonable to expect that so deep

— ⁹ Kūshyūpū, page 35; Ashwūlayūnū, page 40; Vishwamitrū, page 42; Jāmūdūgnē, page 43; Poit’hēēnūsee, page 44; Prūjapūtee, page 45; Narāējūnghū, page 46; Karshnajinee, page 49; Lokakshē, page 51; Jatookūrnū, page 52. ¹⁰ Kūpilū, page 164. ¹¹ Védū-Vyasū, page 180. ¹² Védū-Vyasū, page 192. ¹³ Kūpilū, page 4. ¹⁴ Kūpilū, page 122. ¹⁵ Kūpilū, page 125. ¹⁶ Page 147.

a mystery, peculiar to divine revelation, should be discovered by them: the only semblance of this doctrine is found in the three created gods, Brūmha, Vishnoo and Shivū, and to these three gods are assigned the affairs of the whole universe, as comprised in the work of creation, preservation, and destruction. These form the Supreme Government, and all the other gods are the subordinate officers of government, judges, magistrates, constables, &c.

The opinions of all these sages respecting God may be thus summed up:—Kūpilū admits a deity, but declares that he is wholly separate from all terrene affairs; and is in fact ‘the unknown God;’ that the soul in a state of liberation is God; that nature is the source of every thing.—Pūtūnjūlee maintains exactly the same opinions.—Joiminee acknowledges a God distinct from the soul; that this God is subject to actions, and that, while in this state of subjection, he communicates a power to actions to produce and govern all things.—Védū-Vasū speaks of God as sometimes perfectly abstracted, and, according to the Egyptian idea, ‘remaining in the solitude of his own unity;’ and at other periods as uniting to himself matter, in which union he is considered as the animal soul. The energy necessary to the work of creation he considers as distinct from Brūmhū,² but dependent upon him.—Goutūmū and Kūnadū speak of God as distinct from the soul; as an almighty Being; creating the universe by his command, using atoms. They consider the soul as separate from the Great Spirit, and as absorbed in it at the period of liberation.—The Satwūtū and the Pouranics speak of God as essentially clothed with body: the former taught, that God, in the energy of joy, gave birth to the world proceeding from himself: that human souls are separate from the divinity.—The Pouranics believe, that Vishnoo, full of the quality of truth, is God; and that he, taking the form of Brūmha, as possessing

² Plato’s idea was, that there were two eternal and independent causes of all things, God and matter.

the quality leading to activity, created the world; that he preserves it in his own proper character; and that, assuming the form of Shivü, he, possessing the quality of darkness, will destroy all things.—The Joinüs deny the existence of such a being as God; contend that nature is the source of all things, and that merit and demerit govern the world.—Many Bouddhüs appear to have denied the divine existence, as well as the existence of human souls, and a future state.

When speaking of God in his abstract state, some of the Hindoo sages could express sublime conceptions though mixed with error: Thus Kûpilü, 'I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure ether, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable.'^a 'God is a spirit without passions, separated from matter. He is pure wisdom and happiness; everlasting, incomprehensible, and unchangeable. After describing all existences, he is that which is none of these.'^b 'Spirit is lovely, and is identified with love.'^c Goutümü's ideas of the divine nature appear to come nearer to divine revelation than those of any other of the Hindoo philosophers: 'God is placable, glorious, the creator, the preserver and the regenerator of all things.' And yet almost with the same breath he speaks in a most confused manner: 'God is capable of unity, of division, of increase, of assigned dimensions: he possesses wisdom, desire, and thought.'^d Kûpilü, on the other hand, strips God of all attributes: 'Spirit has no qualities. Where the operations of the understanding are wanting, spirit perceives nothing.'^e

The Hindoo system never recognizes God under the Christian idea of Providence: Kûpilü says, 'When we speak of spirit as the sovereign, we merely mean, that it receives the operations of the understanding, as a mirror receives the shadow.' 'Spirit as the sustainer of the embryo [atomic]

^a Page 164.

^b Vêdû-Vasü, page 13.

^c Kûpilü, page 156.

^d Page 7.

^e Page 154.

world, may be called its supporter.^f Pütünjülee says, in the same strain, 'Spirit is not excluded, but is necessary as the manifestor, through intellect.' 'Spirit has no intercourse with material objects,' page 221. It is true, indeed, that Védū-Vasū speaks of Brūmhū as the charioteer, but in this character he himself is subject in his dispensations to the merit or demerit of the governed. Kūpilū plainly maintains, that 'God has nothing to do with creatures, nor they with him.'^g Epicurus says, 'It is not consistent with our natural notions of the gods, as happy and immortal beings, to suppose that they encumber themselves with the management of the world, or are subject to the cares and passions which must necessarily attend so great a charge. We are therefore to conceive, that the gods have no intercourse with mankind, nor any concern with the affairs of the world.'

On the subject of *Creation*, the Hindoo philosophers were as much at variance as on that of the divine nature :

We have already seen, that by several philosophers matter itself was considered as capable of the work of creation:—Kūpilū, Soomūntoo, Vagrū-Padū, and Pütünjülee all maintain this doctrine. Kūnadū appears to maintain the same opinion, when he says, 'in creation two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.'^h The Pythagoreans held, that motion is the effect of a power essential to matter, and that no separate cause was required or employed. It was the doctrine of Plato, that there is in matter a necessary but blind and refractory force.

Védū-Vasū, Vūshisht'hū, and Vrihūspūtee believed, that God united to himself matter, and thus formed the world.

^f Page 145, 148.

^g Page 2.

^h Page 278.

‘In this union, says Vūshisht’hū, the quality of darkness prevailed, and hence arose the desire of giving birth to creatures.’ⁱ These philosophers speak of the power or force which causes the procession and continued progress of things, as residing in this illusion. They thus argue: the yogēē, abstracted from all sublunary objects, perceives no necessity for a thousand things called for in a secular state; but he is happy in himself, and seeks no human intercourse; but should this yogēē fall from this elevation, and become ensnared by worldly attachment, his mind will then become concentrated on these objects of his affections, and he will feel immediate subjection to a thousand wants. This mode of reasoning they apply to God, and thus account for creation: God becomes united to illusion, and he then feels the desire of creation, and forms the world. Thus Védū-Vasū, ‘The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. In creation, God united to himself shūktee, or energy, in which reside the three qualities.’^k Cicero tells us, ‘that the *vis* or force which was in all those things called God, or deified, was really no other than something of God in every thing that is good.’^l In conformity with these ideas, God is spoken of by the Hindoo sages as the active power, and matter as passive in the work of creation, and hence the terms male (poorooshū) and female (prūkrtee) are frequently found in their writings: ‘God, when the active and passive powers are united, possesses form.’^m The supreme cause exists in two parts like the seed of the cicer arctinum, which represent the active and passive powers of nature.’ⁿ ‘In creation the active power directed the passive.’^o ‘According to some writers, the monad [of Pythagoras] denotes the active principle in nature, or God; the duad, the passive principle or matter.’^p Empedocles says, ‘The first principles of nature are of two kinds, active and passive; the active is unity or God, the

ⁱ Page 21. ^k Pages 124 and 14. ^l Cudworth. ^m Ugūstyū, p. 33.

ⁿ Vishnoo, p. 36.

^o Ugūstyū, p. 33.

^p Enfield.

passive matter.' Plato seems to express a similar opinion, when he attributes all the evils of the present state to matter; that is, union to matter. The terms *shūktee*, energy, *ūvidya*, crude matter, and *prūkrtee*, illusion, all expressive of the properties of matter, are used to signify that from which material things arose; and hence says Védū-Vasū, 'Illusion is the producing cause of consciousness, of the understanding, of intellect, of the five senses, the five organs, the five kinds of air in the body, of crude matter, and of all other material things.'¹ Here we have the doctrine that matter, &c. were created; and Védū-Vasū adds, 'The universe was formed from vacuum, air, fire, water, and earth. The first thing created was vacuum.'² In direct opposition to this last sentence, Kūpilū says, 'There are some remarks in the védū and smritees which lead to a conclusion, that the intellectual part [of the universe] was first created.'³ 'God,' says Plato, 'produced mind prior in time as well as excellence to the body.'⁴—Goutūmū, not acknowledging the opinions either of Kūpilū or of Védū-Vasū, says, 'God, being possessed of eight qualities or dispositions existing eternally within himself, manifested himself in a body of light [Védū-Vasū contends for his uniting to himself darkness or matter], from whence the primary atoms issued.'⁵ Kūpilū, on the other hand, maintains, that the world was produced by the twenty-four principles of things as an assisting cause.'⁶ Enfield says, that the Persians, the Indians, the Egyptians, and all the celebrated Grecian philosophers, held, that principles were the first of all things.

Goutūmū taught the doctrine of an archetype or pattern from which all things were created: 'The creator next, using the primary atoms, gave existence to the first form or pattern of things, from which, in union with merit and demerit, creation arose.'⁷ Kūpilū also says, 'from the elements water, fire,

¹ Page 185.² Page 14: Anaximenes taught, that the subtle ether

was the first material principle in nature.

³ Page 138.⁴ Page 8.⁵ Page 143.⁶ Page 9.

air, and space, and the primary atoms, combined, a pattern or archetype is formed, from which the visible universe springs." 'God,' says Plato, 'that he might form a perfect world, followed that eternal pattern,' &c.

Several philosophers taught, that the world was eternal. Hence says Kūpilū, 'This universe is the eternal tree Brūmhū, which sprung from an imperceptible seed [matter].'²—Chyvnū says, 'The world has no creator.'³ Epicurus says, 'The universe always existed, and will always remain.' 'Aristotle acknowledged no cosmogonia, no temporary production of the world, but concluded it to have been from eternity.'⁴ He supposed it absurd, to think, that 'God who is an immovable nature, and whose essence is act or energy, should have rested or slept from eternity, doing nothing at all; and then, after infinite ages, should have begun to move the matter, or make the world.'⁵ Pūchūjūnū, a Hindoo sage, entertained more correct ideas, and says. 'To make any thing besides God eternal, is to make more than one God.'⁶

There were others who taught that matter, atoms, and the primary elements, were eternal: Vrihūspūtee says, 'From ten elements every thing arose, one of which, ūvidyū [matter] was uncreated.'⁷ Goutūmū maintains that 'atoms are eternal.'⁸ He is followed by Poit'hēnūsee, 'the universe is composed of uncreated atoms, incapable of extension.'⁹ Kūnadū says, 'Atoms are uncreated, and are of four kinds, from which arose earth, water, light and air.'¹⁰ The idea of the Hindoo philosophers was, that crude matter and the primary elements partake of the three qualities in equal proportions; but matter, or the passive principle, in the stoical system, is destitute of all qualities. 'Matter,' according to Plato, 'is an

¹ Page 3.² Page 144.³ Page 47.⁴ Enfield.⁵ Cudworth.⁶ Page 52.⁷ Page 24.⁸ Page 7.⁹ Page 44.¹⁰ Page 278.

eternal and infinite principle." Democritus says, 'Whatever exists must owe its being to necessary and self-existent principles: the principles of all things are two, atoms and vacuum.'^k Epicurus says, 'These first principles, or simple atoms, are divisible by no force, and therefore must be immutable.'^l—As though self-contradiction and variety of opinion were to have no bounds, two of these philosophers appear to affirm, that atoms are not eternal: Goutūmū says, 'From God as a body of light the primary atoms issued ;'^m and Védū-Vasū delivers a similar opinion: 'The primary elements, at creation, were produced in an atomic form.'ⁿ—

Yet there were some philosophers, whose conceptions of God as the creator were more correct: Pū.ñjūlee says, 'The universe arose from the will or the command of God, who infused into the system a power of perpetual progression ;'^o and Jatōō kūrñū, another sage, delivers a similar opinion: 'Creation arose out of the will of God, who created a power to produce and direct the universe.'^p Yet here the christian reader will perceive an essential error in the idea that the power to create was something *derived* from the deity. None of the ancient heathen could divest themselves of the idea, that the creation and government of the universe would be too troublesome to the Divine Being; an idea which contains the grossest reflection on the infinite wisdom, power, and benevolence of God.

Such were the ideas of the Hindoo philosophers relative to the origin of things. Respecting the *world* itself, both as the product of divine wisdom, and as a stage of action, their opinions were equally incorrect:—Vaghrūkūrñū says, 'The

ⁱ Enfield. ^k Enfield. ^l Enfield. ^m Page 8. Those philosophers, says Enfield, who held the system of emanation, conceived God to have been eternally the source of matter. ⁿ Page 14. ^o Page 10.
^p Page 52.

world is false, though God is united to it.¹ Kūpilū delivers a similar idea: 'That part of the world which is permanent is intellect: all the rest is contemptible, because unsubstantial.' Again, 'This error-formed world is like a bubble on the water: we can never say that it does not exist, nor that it does. It is as unreal as when the thirsty deer mistakes the fog on the meadow for a pool of water.'² Visible things were regarded by Plato as fleeting shades. Yet Kūpilū speaks more rationally when he says, 'The world resembles a lodging house; there is no union between it and the occupier:' and Kūnadū thus corrects the folly of these ascetics: 'Visible objects are not to be despised, seeing the most important future effects arise out of them.'³

As far as these philosophers were yōgēēs, or advocates for the system of abstraction, they necessarily felt but little reverence for *the gods*, since they considered absorption, to which the gods themselves had not attained, as a felicity far greater than all their heavens could supply: hence says Kūpilū, 'Even the residence of Brūmha is hell, for it is full of the impurity of death: among the inhabitants of that place, those who are more glorious than yourself are miserable, in consequence of their subjection to the three goonūs; and being constantly terrified with the fear of transmigration, even they seek liberation.'⁴

The Hindoo philosophers never directed their disciples to worship Brūmhū, the one God, except by the forms denominated yogū, and in which we find little that can be called worship: their object was not to enlarge the understanding and elevate the passions, but rather to destroy both in their attempts to attain perfect abstraction of mind. So that what Cudworth says, 'Some contend that the supreme God was not at all worshipped by the pagans,' is substantially true respecting the Hindoos.

¹ Page 54.² Page 149.³ Page 167.⁴ Page 282.

When these ascetics condescend to notice the gods, they speak of Brümha just as Hesiod and others speak of Jupiter, that he is 'the father of the gods, and that to him the creation of all things is to be attributed.'^u They also give Brümha two associates, Vishnoo and Shivũ, and in the hands of this triumvirate place the work of general creation, preservation, and destruction, thus holding up a most surprizing and unaccountable union between the Hindoos, the Greeks and Romans: 'Maximus Tyrius observes,' says Cudworth, 'that Homer shares the government of the world among the triumvirate of gods, Jupiter, Neptune, and Pluto. The Roman and Samothracian trinity of gods, worshipped altogether in the capitol, were Jupiter, Minerva, and Juno.'

It is inculcated in every part of the Hindoo writings that the gods were created. All the sages, though some of them made matter and even the world eternal, agree with Vrihस्पृते, who certainly meant to include the gods, 'God is from everlasting: every thing else has a derived existence.'^x 'All beings,' says Harẽtũ, 'from Brümha to the smallest insect, constantly reap what they have sown in former births.'^y Cudworth says, 'the heathen poets, though seeming sticklers for polytheism, except one only unmade deity, asserted all the other to be generated, or created gods.'

It might be asked, if Brümha, Vishnoo, and Shivũ preside over human affairs, what work is there assigned to the other gods? Most of the gods, who are not the varied forms of these three, preside over some particular part of creation or of terrene affairs: thus, Kartikẽyũ is the god of war, Lũkshmẽẽ is the goddess of prosperity, &c. 'Cicero did not suppose,' says Cudworth, 'the supreme God to do all things immediately and by himself, but he assigned some certain parts and provinces to other inferior gods.' 'Amongst the pagans,' adds

^u Cudworth.^x Page 24.^y Page 36.

the same writer, 'there was nothing without a god: one presided over the rocking of the cradle, another over the sweeping of the house, another over the ears of corn, another over the husk, and another over the knots of straw and grass.'

Exactly the same idea prevailed among the Hindoo philosophers as is attributed to Scævola and Varro, who, says Cudworth, 'agreed, that the civil theology then established by the Roman laws was only the theology of the vulgar, but not the true; that there was another called the theology of wise men and of truth.' Still we must remind the reader, that it was not the grossness or absurdity of image worship that offended the Hindoo sages; they aspired to a state of abstraction from earthly things which was beyond the reach of the vulgar, and which they proudly expected would elevate them to a perfect union with the deity, leaving the goats and their worshippers in a state of subjection to death, and to transmigration through every reptile form.

Respecting the state of man in this world the Hindoo philosophers appear to have taught, that all men are born under the influence of the merit or demerit of actions performed in some prior state;² and that the preponderance of merit or demerit in these actions regulates the quantity of each of the three qualities (goonūs) in each individual, viz. of the quality leading to truth and consequent emancipation, of that to activity, and of that to darkness, respectively termed the sūtwū, rūjū, and tūmū goonūs; which qualities have an overwhelming influence on the actions and effects of the present birth. Kūpilū thus describes these qualities: 'The quality leading to truth, produces happiness; that giving rise to activity, inclines the person to seek his happiness among the objects of sense; and that

VIII

²Poit'hēsnūsee says, 'Merit and demerit, as well as the universe, are eternal.' p. 44. Chyväñū says, 'The fates of men arise out of works having no beginning.' p. 47.

leading to darkness produces insensibility. The first quality leads to liberation ; the second to temporary happiness in the heavens of the gods, and the last to misery.^a

According to this system, therefore, men are not born as candidates for a celestial prize, or as probationers, having life and death set before them, every thing depending on their characters and conduct in the present state ; but they are placed under the effects of actions which are said to have had no beginning, and which regulate the qualities or complexion of the character so entirely, as to remind us of what is said of the doctrine of fate according to Zeno and Chrysippus, that 'it implies an eternal and immutable series of causes and effects, to which the deity himself is subject.' On this point, take the following authorities : ^a 'Men are born subject to time, place, merit, and demerit.'^b 'God formed creatures according to the eternal destiny connected with their meritorious or evil conduct.'^c 'God created every thing in an inseparable connection with the merit and demerit of actions.'^d 'God himself is subject in his government to the merit and demerit of works.'^e 'Some say, that the very body, the senses, and the faculties also, are the fruits of actions.'^f 'Works of merit or demerit in one birth, naturally give rise to virtue or vice in the next.'^g 'When the appointed periods of passing through the effects of meritorious and evil actions are expired, the soul will obtain emancipation.'^h 'Birth is an evil, for with birth all manner of evils are connected.'ⁱ Seneca says, 'Divine and human affairs are alike borne along in an irresistible current ; cause depends upon cause ; effects arise in a long succession.'

Respecting the human *body*, the opinions of three distinguished philosophers may suffice : Kūnadū says, 'The body is

^a Page 4.

^b Goutūmū, page 9.

^c Bhṛigoo, page 24.

^d Dūkshū, page 27.

^e Ushira, page 45.

^f Goutūmū, page 242.

^g Dēvālū, page 29.

^h Dūkshū, page 28.

ⁱ Goutūmū, page 265.

composed of one element, earth, and that water, light, air, and vacuum are only assistants,' page 280. Kūpilū, respecting the origin of bodies, delivers this opinion : ' In the midst of that universe-surrounding egg,^k which is ten times larger than the fourteen spheres, by the will of the self-existent was produced the st'hōōlū-shūrēērū,^l page 142. ' Causing the rare or subtle parts of his own lingū-shūrēērū^m to fall as clothing upon the souls proceeding from himself, God created all animals ;' p. 142. Vūshisht'hū says, ' From the quality leading to truth in space, arose the power of hearing ; from the same in air, arose feeling ; in fire, the sight ; in water, taste ; in matter, smell. From the quality leading to activity united to space, arose speech ; from the same in air, arose the power of the hands ; in light, that of the feet ; in water, that of production ; and in earth, that of expulsion ; and from this quality in the whole of the five elements, arose the power of the five breaths, or air received into or emitted from the body. The five senses, the five organs of action, the five breaths, with the mind and the understanding, form the embryo body : a particular combination of these forms the body in its perfect state.'ⁿ Plato says, ' When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and those forms are produced from which arises the diversified and coherent system of the universe.'

The *soul* was considered by all these philosophers as God. The védantēes were of opinion, that there existed no distinction between spirit and the soul, while Kūpilū and Pūtūnjūlee maintained, that besides the soul there was no such thing as spirit, preserving a distinction at the same time between the soul as liberated from birth, and as confined in a bodily state:

^k An orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg.

^l From st'hōōlū, gross, and shūrēērū, body.

^m From lingū, atomic.

ⁿ Page 21.

Those who made a distinction between the soul and spirit, contended that spirit as connected with the body was there in an unmixed and intangible state, as simple light or energy, and not as in any respect polluted by evil actions, the painful consequences of which, in a sense of misery, they contended were confined to the soul; and if in any part of this work an idea should have been given, that the Great Spirit, in an individuated state, enjoys or endures the fruits of actions, except by its confinement to a bodily state, the reader is entreated to substitute, in any such passage, the term soul. By the term *jēēvū*, or soul; the Hindoos understand an uncreated being or power, separate from spirit, the subject or worshipper of spirit, which though individuated, has one source common to all souls. *Kūpilū* says, 'some maintain the doctrine of the individuality of souls; but this is false, for all souls have the same vitality.'^o *Jēēvū* signifies life, and the author knows no term by which to identify it, but that of soul in a lower sense. The soul thus, according to some of these sages, is dependent on spirit for all its power, and under spirit regulates all the motions of the body: to the soul is also ascribed all the merit and demerit of actions. The seat of spirit is said to be in the brain, and of the soul in the heart. *Strato* taught, 'that the seat of the soul was in the middle of the brain.' The soul is also said to be subject, in its powers and actions, to the bodily state in which it is placed.

These philosophers further taught, that *mūnū*, the *mind*, and *Jooddhee*, the *understanding*, were assistants to the soul, and not faculties of the spirit. They considered all living creatures as possessed of souls; the soul of a beast being the same as that in rational creatures, that in beasts being only more confined than that in man. 'All life is *Brūmhū*,' says *Vēdū-Vaśū*. *Arche-laous* of *Miletus* taught, that animals have souls which differ in their powers according to the structure of the bodies in which they reside. The Hindoo sages distinguished, however, be-

tween the soul and animal life, the latter of which they spoke of as being mere vital breath. The following opinions on the intellectual part of man are found in the Hindoo writings : ' Mind cannot be the source of life and motion, for if this had been the case, when this power had been pursuing something else, the body would have become inanimate.'³ ' The understanding, though not the cause of light, in consequence of its nearness to spirit, possesses a degree of radiance superior to every other part of nature.'⁴ ' The understanding receives the forms of things, and they are reflected upon spirit. It is through the operations of the understanding that things are perceived ' ' The understanding is without beginning, for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate,'⁵ Empedocles maintained, that ' not only man but brute animals are allied to the divinity, for that one spirit which pervades the universe unites all animated beings to itself and to one another. It is therefore unlawful to kill or eat animals which are allied to us in their principle of life.'

Having thus brought man on the stage of action, the Hindoo sages point out three modes of *religion*, the lowest of which relates to the popular ceremonies, and the fruit of which will be a religious mind, and a portion of merit and happiness. If these religious works are splendid, a residence with the gods is promised. The next mode is that of devotion, the blessings promised to which are comprized in a dwelling near God in a future state. But that which these sages most exalted was the pursuit of divine wisdom, either in connection with ceremonies or without them, by discrimination, subjection of the passions, and abstraction of mind. The fruit promised to this abstraction is liberation or absorption. On these subjects we have the following opinions : ' Future happiness is to be ob-

³ Goutāmū, page 230.

⁴ Pātānjalee, page 223.

⁵ Kūpilū,

page 151.

⁶ Kūpilū, page 145.

tained by devotion, assisted by a sight of the image, by touching it, by meditation on its form, worshipping its feet, or in its presence, bowing to it, serving it from affection, &c.: 'Those ceremonies by which the knowledge of the divine nature is obtained, and by which all evil is for ever removed, we call religion.'—'Perform the appointed ceremonies for subduing the passions; listen to discourses on the divine nature, fix the mind unwaveringly on God, purify the body by incantations and other ceremonies, and persuade thyself that thou and the deity are one.'^x 'The inferior fruit following works is happiness with the gods.' Ashwūlayānū and Védū-Vasū, however, protest against the performance of works for the sake of reward: the former says, 'It is improper to seek for a recompense for works;' and the latter says, 'Works are not to be considered as a bargain.' Other philosophers, and among them Shūnkūracharyū, are opposed to all works: the latter says, 'Works as wholly excluded, and knowledge alone, realizing every thing as Brūmhū, procures liberation'—In direct opposition to this, Gūrgū says, 'The man who is animated by an ardent devotion, whatever opinions he embraces, will obtain final emancipation.'^y Narūdū suggests another way to beatitude: 'Reliance on a religious guide, singing the praises of God, and abstraction, lead to future blessedness.'^b All these philosophers agreed with Shūtātūpū, 'That the candidate for future bliss must renounce the indulgence of the passions.'^c

Although many things are found in the philosophical writings of the Hindoos favourable to the practice of religious ceremonies and to devotion, yet the ancient system, it is evident, strongly recommended abstraction and the practice of those austerities which were intended to annihilate the passions. In this work, wisdom, or rather discrimination, was considered as the most effective agent, united to bodily austerities. On this

^x Jūmūdūgnee, page 41.
page 83.

^y Védū-Vasū, page 177.

^u Kūnadū, page 270.

^z Page 179.

Ugūstyū,

^a Page 41.

^b Page 16.

^c Page 28.

subject Kūpilū thus speaks: 'We call that discriminating wisdom which distinguishes spirit from matter according to their different natures: the immateriality of the one from the materiality of the other, the good of the one from the evil of the other, the value of the one from the worthlessness of the other.' 'Nothing destroys false ideas so much as discrimination.' 'Every one through visible objects knows something of God, but abstract ideas of God none possess, except as discrimination is acquired.' 'Discrimination, seeing it prevents false ideas, is the cause of liberation.'^d The reader will perceive that this discrimination was to be connected with yogū, which is thus described: 'The restraining of the mind, and confining it to internal motions, is called yogū.' 'Of the eight parts of yogū, the first five serve the purpose of subduing the passions.'^e 'When the yogēē renounces all assistance from the understanding, and remains without the exercise of thought, he is identified with Brūmhū, and remains as the pure glass when the shadow has left it.'^f The exalted powers possessed by the yogēē are thus mentioned by Pūtunjūlee: 'The yogēē will hear celestial sounds, the songs and conversation of celestial choirs.'^g He will have the perception of their touch in their passage through the air.' 'The yogēē is able to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. He is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.'^h The happy state of stoicism to which he is raised is thus described by Kūpilū: 'To a yogēē, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one: he is destitute of affections; he neither rejoices in good, nor is offended with evil.'ⁱ 'A wise man sees so many false things in

^d Kōpilū, pages 124, 126, and 152. ^e Pūtunjūlee, page 209. ^f Vēdū-Vasū, page 196.

^g Pythagoras is said to have been permitted to hear the celestial music of the sphere.

^h Page 215.

ⁱ Zeno imagined his wise man void of all passions and emotions, and capable of being happy in the midst of torture.—Plato says, 'Theoretical phi-

those which are called true, so many disgusting things in those which are called pleasant, and so much misery in what is called happiness, that he turns away with disgust.' 'He who in the body has obtained liberation, is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrûs, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he is glorious as the autumnal sky; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs [of his country] or not, this is his character.* Still Pütünjülee admits the possibility of this abstraction being broken: 'If the gods succeed in exciting desire in the mind of the yogēē, he will be thrown back to all the evils of future transmigrations.'¹

On the subject of death, these philosophers entertained no idea either just or solemn. Shoonû-Shéphû says, 'Material things undergo no real change; birth and death are only appearances.'² Goutûmû says, 'Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births. Others call the dissolution of the union between the soul and the body, death; and others contend that death is merely the dissolution of the body.'³ Kûnadû expresses similar ideas in these words: 'Religion and irreligion, at birth, taking the form of the understanding, the body, and the senses, become united to them, and the dissolution of this union is death.'⁴

On transmigration these philosophers thus speak: 'The impress of actions [the mark of merit or demerit left on the

osophy produces a contemplative life, in which the mind, occupied on meditations purely intellectual, acquires a resemblance to the divinity.'

* Kûpilû, page 169, 170. ¹ Page 217. ² Page 48. ³ Page 241. ⁴ Page 282.

mind by actions] is to be attributed to illusion. Actions performed under the influence of illusion are followed by eight millions of births.' 'He who at death loses the human form, loses the impressions received in the human state; but when he is born again as a man, all the impressions of humanity are revived.'^p—'It is the thirst-producing seed of desire that gives birth to creatures'^q 'Passion is the chief cause of reproduction.' 'The five sources of misery, that is, ignorance, selfishness, passion, hatred, and fear, which spring from the actions of former births, at the moment of a person's birth become assistants to actions: the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.' The Pythagoreans taught, that 'after the rational mind is freed from the chains of the body, it assumes an ethereal vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human. These ideas were the foundation of their abstinence from animal food, and of the exclusion of animal sacrifices from their religious ceremonies.' 'The rational soul,' adds Pythagoras, 'is a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state'^r

Liberation,^s or absorption, was thus treated of by the Hindoo sages: 'Emancipation consists in the extinction of all sorrow.' 'Future happiness consists in being absorbed in that God who is a sea of joy.'^t—'Exemption from future birth can be obtained only by a person's freeing himself from all attachment to sensible objects.' 'Discriminating wisdom produces emancipation.' 'The Vedantū teaches, that discriminating wisdom produces absorption into Brūmhū; the Sankhyū says,

^p Pūtnjūlee, pages 207, 219.

^q Pages 122, 123.

^r 'Souls,'

says Plato, 'are sent down into the human body as into a sepulchre or prison.'

^s Goutūmū, page 9.

^t Vūshisht'hū, page 22.

absorption into life."^u 'Emancipation is to be obtained by perfect abstraction of mind.'^x—'Liberation is to be obtained only by divine wisdom, which, however, cannot exist in the mind without wholly extinguishing all consciousness of outward things by meditation on the one Brūmhū. In this manner the soul may obtain emancipation even in a bodily state.'—

By ascending through the states of a student, a secular, and a hermit, a person will obtain absorption."^z 'The practice of ceremonies and divine knowledge are both necessary to procure liberation.'^a 'Absorption will immediately succeed the removal of mistake respecting matter, or the value of material things.'^b Pythagoras thought, that the soul after successive purgations would return to the eternal source from which it first proceeded.—Chrysippus and Cleanthes taught, that even the gods would at length return to Jupiter, and in him lose their separate existence. Jūmūdūgnē, a Hindoo sage, however, rejects this idea of the extinction of all identity of existence in a future state: 'The idea of losing a distinct existence by absorption, as a drop is lost in the ocean, is abhorrent: it is pleasant to feed on sweetmeats, but no one wishes to be the sweetmeat itself.'^c

The Hindoo sages were not all agreed respecting the *dissolution* of the *universe*, or in what the Greeks called the periodical revolution of nature, or the Platonic or great year. Kōpilū and others clearly taught that the world would be dissolved: Kōpilū says, 'That in which the world will be absorbed is called by some crude matter, by others illusion, and by others atoms.'^d—Zeno says, 'At this period, all material forms are lost in one chaotic mass; all animated nature is reunited to the deity, and nature again exists in its original form

^u Kōpilū, page 126. 'It is only,' says Plato, 'by disengaging itself from all animal passions that the soul of man can be prepared to return to its original habitation.'

^x Pūtūnjūlee, page 10.

^y Vēdū-Vasū,

page 14.

^z Joiminee, page 16.

^a Bhirgoo, page 23.

^b Vrihūspūtee, page 25.

^c Page 43.

^d Page 150.

as one whole, consisting of God and matter. From this chaotic state, however, it again emerges, by the energy of the Efficient Principle, and gods and men, and all the forms of regulated nature, are renewed, to be dissolved and renewed in endless succession.' The Egyptians 'conceived that the universe undergoes a periodical conflagration, after which all things are restored to their original form, to pass again through a similar succession of changes.'—Joiminee, on the other hand, maintains, that 'The doctrine of the total dissolution of the universe is not just.'^c 'The world had no beginning, and will have no end :^e as long as there are works, there must be birth, and a world like the present as a theatre on which they may be performed, and the effects passed through.'^g Goutūmū, Dūkshū, and others, taught that some parts of the universe, or of the order of things, were eternal : among these they included space, time, the védū, the animal soul, the primary atoms, &c.

Having thus carried this summary through the most distinguished parts of the Hindoo philosophy, the reader may be anxious to know how far these philosophers, thus incessantly contradicting each other, were persuaded of the truth of the doctrines they taught: Goutūmū says, 'Evidence of the truth of things is to be obtained through the senses, by inference, by comparison, and by sensible signs or words.'^h Joiminee says, 'Truth is capable of the clearest demonstration, without the possibility of mistake,' while Katyayūnū maintains, 'that nothing is certain but existence and non-existence ;'ⁱ and Goutūmū adds, 'God has placed in our nature a disposition to err.'^j Arcesilaus taught 'that every thing is uncertain to the human understanding.' Protagoras is said to have taught, 'that contradictory arguments may be advanced

^c Page 15.

^f Diczæarchus maintained that the human race always existed.—Pherecydes was of opinion that Jupiter, duration, and chaos, were eternal.

^g Page 291.

^h Page 6.

ⁱ Page 15.

^j Page 37.

¹ Page 243.

upon every subject; that all natural objects are perpetually varying; that the senses convey different reports to different persons, and even to the same person at different times.' The Pyrrhonists maintained, that the inferences which philosophers have drawn from the reports of the senses are doubtful, and that any general comparison drawn from appearances may be overturned by reasonings equally plausible with those by which it is supported.

From all these quotations the reader will perceive such an agreement between the philosophical systems of all the ancients as may well excite the highest astonishment. The Greek and Hindoo sages, it might be supposed, lived in one age and country, imbibing the principles of each other by continual intercourse.

There are many other remarkable coincidences not noticed in these remarks. for instance, the Pythagoreans taught, that after the rational mind is freed from the chains of the body, it assumes an aërial vehicle: this vehicle the Hindoos call a *piç-tũ shũrēērũ*;—Pythagoras thought with the védũ, that he could cure diseases by incantations;—Epicurus was of opinion that the earth was in form a circular plain, and that a vast ocean surrounded the habitable world;—both the Greek and Hindoo ascetics concealed their ideas respecting the popular opinions and worship; the subjects controverted amongst them were substantially the same;—their modes of discussion were the same; their dress and manners were very similar, of which Diogenes may afford an example. this sage, it is said, wore a coarse cloak, carried a wallet and a staff, and made the porticos and other public places his habitation.

But after all these efforts of the greatest minds, Greek and Hindoo, that ever were sent down to earth, how deplorable that, on subjects so infinitely important to man, the results should have been so painfully uncertain; and how irresistibly

are we brought to the scripture doctrine, that human wisdom is utterly insufficient, without the promised assistance from above, to lead us into the path of truth, especially as it respects the knowledge of the divine nature and will.

The author thinks he cannot conclude this part of the introductory chapter better, than by inserting from Barthelemy, a short but very animated description of the clashing opinions of the Greeks :—

“ I one day found in the portico of Jupiter some Athenians engaged in philosophical discussions. No, sorrowfully exclaimed an old disciple of Heraclitus, I can never contemplate nature without a secret horror. ” All living creatures are only in a state of war or ruin ; the inhabitants of the air, the waters, and the earth, are endowed with force or cunning only for the purpose of persecution and destruction : I myself murder and devour the animal which I have fed with my own hands, until I shall be devoured in my turn by vile insects.

“ I fix my attention on more pleasing objects, replied a young follower of Democritus. The flow and ebb of generations afflicts me no more than the periodical succession of the waves of the ocean, or of the leaves of trees. ” What matters it that such and such individuals appear or disappear ? The earth is a theatre changing its scenery every moment. Is it not annually clothed with new flowers and new fruits ? The atoms of which I am composed will one day re-unite after their separation, and I shall revive in another form. ”

“ Alas ! said a third, the degree of love or hatred, of joy or grief, with which we are affected, has but too much influ-

^m Mimner. ap. Stob. serm. 96. p. 528. Simonid. ap. eund. p. 530.
ⁿ Plin. Hist. Nat. lib. 7. cap. 55, t. i. p. 411. Bruck. Hist. Philos. t. i. p. 1195.

“ence on our judgments.^o When sick, I see nothing in nature
“but a system of destruction; but when in health, I behold
“only a system of reproduction.

“It is in reality both, observed a fourth: when the universe
“emerged from chaos, intelligent beings had reason to flatter
“themselves that the Supreme Wisdom would deign to unveil
“to them the motive of their existence; but this secret he re-
“served to himself alone, and, addressing himself to second
“causes, pronounced only these two words: Destroy; repro-
“duce:^p words which have for ever fixed the destiny of the
“world.

“I know not, resumed the first, whether it be for their diver-
“sion, or with a serious design, that the gods have formed
“us;^q but this I know, that it is the greatest of misfortunes
“to be born, and the greatest happiness to die.^r Life, said
“Pindar, is but the dream of a shadow:^s a sublime image,
“and which depicts with a single stroke all the inanity of
“man. Life, said Socrates, should only be meditation on
“death:^t a singular paradox, to suppose that we are compelled
“to live only to learn to die. Man is born, lives, and dies, in
“the same instant; and in that instant, so fugitive, what a
“complication of sufferings! His entrance into life is pro-
“claimed by cries and tears; in infancy and adolescence come
“masters to tyrannise over him, and duties which exhaust his
“strength;^u next follows a terrific succession of arduous la-
“bours, overwhelming cares, bitter affliction, and conflicts of
“every kind; and all this is terminated by an old age which
“renders him an object of contempt, and a tomb that consigns

^o Aristot. de Rhet. lib. 1. cap. 2. t. ii. p. 515. ^p Æsop. ap. Stob. serm. 103. p. 564. ^q Plat. de Leg. lib. 1. t. ii. p. 644. ^r Sophocl. in Œdip. Colon. v. 1289. Bacchyl. et alii ap. Stob. serm. 96. p. 530 et 531. Cicer. Tuscul. lib. 1. cap. 48. t. ii. p. 273. ^s Pind. in Pythic. od. 8. v. 136. ^t Plat. in Phædon. t. i. p. 64 et 67. Id ap. Colem. Alexand. Stromat. lib. 5. p. 686. ^u Sophocl. in Œdip. Colon. v. 1290. Axioch. ap. Plat. t. iii. p. 366. Teles. ap. Stob. ap. 535.

“him to oblivion. You have but to study him. His virtues
 “are only the barter for his vices : if he refrains from one, it is
 “only to obey the other.* If he avails not himself of his expe-
 “rience, he is a child beginning every day to live : if he makes
 “use of it, he is an old man who has lived only too long. He
 “possesses two signal advantages over other animals, foresight
 “and hope. What has Nature done? She has cruelly impoi-
 “soned them with fear. What a void in every thing he does !
 “What varieties and incongruities in all his propensities and
 “projects ! I would ask you, What is man ?

“I will tell you, answered a giddy youth who entered at the
 “moment. Then drawing from under his robe a little figure
 “of wood or paste-board, of which the limbs might be moved
 “by certain strings that he stretched and relaxed at pleasure.[†]
 “These threads, said he, are the passions, which hurry us
 “sometimes to the one side and sometimes to the other.[‡] This
 “is all I know of the matter ; and having so said, he imme-
 “diately walked away.

“Our life, said a disciple of Plato, is at once a comedy and
 “tragedy ; in the former point of view it can have no other
 “plot than our folly, nor in the latter any catastrophe but
 “death ; and as it partakes of the nature of both these dramas,
 “it is interspersed with pleasures and with pains.[§]

“The conversation was perpetually varying. One denied
 “the existence of motion ; another that of the objects by
 “which we appear surrounded. Every thing external, said
 “they, is only deceit and falsehood ; every thing internal only
 “error and illusion. Our senses, our passions, and reason, lead
 “us astray ; sciences, or rather idle opinions, force us from the

* Plat. in Phædon. t. i. p. 69. † Herodot. lib. 2. cap. 48. Lib. de Mund.
 ap. Aristot. cap. 6. †. 1. p. 611. Lucian. de Deâ Syr. cap. 16. t. iii. p. 463.
 Apul. de Mund. &c. ‡ Plat. de Leg. lib. 1. t. ii. p. 644. § Plat. in
 Philcb. t. ii. p. 59.

“ repose of ignorance to abandon us to all the torment of uncertainty ; and the pleasures of the mind have contrasts a thousand times more painful than those of the senses.

“ I ventured to speak. Men, said I, are becoming more and more enlightened. May we not presume that, after exhausting all their errors, they will at length discover the secret of those mysteries which occasion them such anxiety ?—And do you know what happens then ? answered some one. When this secret is on the point of being discovered, nature is suddenly attacked with some dreadful disease.^b A deluge or a conflagration destroys the nations, with all the monuments of their intelligence and vanity. These fearful calamities have often desolated our globe. The torch of science has been more than once^c extinguished and rekindled. At each revolution, a few individuals who have escaped by accident re-unite the thread of generations ; and behold a new race of wretches laboriously employed for a long series of ages in forming themselves into societies, making laws, inventing arts, and bringing their discoveries to perfection,^c till a new catastrophe swallows them up likewise in the gulf of oblivion !

“ Unable any longer to sustain a conversation to me so extraordinary and novel, I precipitately left the portico, and, without knowing whither I directed my steps, presently found myself on the banks of the Ilyssus. My mind was violently agitated with the most melancholy and afflicting reflections. Was it to acquire such odious knowledge, then, that I had quitted my country and relations ! And do all the efforts of human understanding only serve to shew us that we are the most miserable of beings ! But whence happens it that these beings exist ? Whence does it happen that they perish ? What mean those periodical changes which eternally take

^b Plat. in Tim. t. iii. p. 22. Aristot. Meteor. lib. 2. cap. 14. t. i. p. 548. Polyb. lib. 6. p. 453. Heraclit. ap. Clem. Alex. lib. 5. p. 711. Not. Potter, ibid. ^c Aristot. Metaph. lib. 14. cap. 8. t. ii. p. 1003.

" place on the theatre of the world ? For whom is this dreadful
 " spectacle intended ? Is it for the gods, who have no need of
 " it, is it for men, who are its victims ? And why am I myself
 " compelled to act a part on this stage ? Why was I drawn
 " from non-entity without my knowledge, and rendered wretch-
 " ed without being asked whether I consented to be so ? I in-
 " terrogate the heavens, the earth, and the whole universe.
 " What answer can they give ? They silently execute orders
 " without any knowledge of their motives. I question the
 " sages : cruel men ! They have answered me. They have
 " taught me to know myself ! They have stripped me of all the
 " claims I had to my own esteem ! Already I am unjust to-
 " wards the gods, and ere long perhaps I shall be barbarous
 " towards men !

"

" To what a height of violence and enthusiasm does a heated
 " imagination transport us ! At a single glance I had run over
 " all the consequences of these fatal opinions ; the slightest ap-
 " pearances were become to me realities ; the most groundless
 " apprehensions were converted into torments : my ideas, like
 " frightful phantoms, maintained a conflict in my mind with
 " the violence of contending waves agitated by the tempest.

" In the midst of this storm of warring passions I had thrown
 " myself, without perceiving it, at the foot of a plane tree, un-
 " der which Socrates used sometimes to converse with his dis-
 " ciples.^d The recollection of this wise and happy man served
 " only to increase my anxiety and delirium. I called on him
 " aloud, and bathed with my tears the spot where he had once
 " sitten, when I discovered at a distance Phocus, the son of
 " Phocion, and Ctesippus, the son of Chabrias,^e accompanied
 " by some young men of my acquaintance. I had barely time
 " to recover the use of my senses before they approached, and
 " obliged me to follow them."

^d Plat. in Phædr. t. iii. p. 229.

^e Plut. in Phoc. t. i. p. 744 et 750.

The Hindoo at the hour of death finds nothing to support him in the system of philosophy and idolatry in which he has been educated ; he is not an ascetic who has spent his days in a forest, and obtained perfect abstraction of mind, and therefore he has no hopes of absorption. He has performed no splendid acts of merit, and therefore cannot look for a situation in the heavens of the gods. He has been the slave of his passions and of the world, and therefore some dreadful place of torment, or transmigration into some brutal form, is his only prospect.—However awful it may be, the author has been surprized to find that the Hindoos at large have no expectation whatever of happiness after death. They imagine that continuance in a state of bodily existence is of itself a certain mark that further transmigrations await them. They say, that while they are united to a body full of wants, they must necessarily sin to meet these wants ; that is, worldly anxiety cannot be shaken off, and that therefore it is in vain to think of heaven.

All this load of ceremonies—all these services to spiritual guides and bramhūns—these constant ablutions—these endless repetitions of the name of God—these pilgrimages—these offerings for the emancipation of the dead—all is come to this : at death the man is only a log of wood which Yūmū is going to throw upon the fire ; or he is an ill-fated spark of the ethereal flame become impure by its connection with matter, a connection which it never sought, and separation from which it can never obtain till thoroughly emancipated from all material influence ; but in endeavours to do which (and these depending not on its free agency but on the complexion of former actions) no aid from above is promised. So that in the origin of his mortal existence, in its continuance, and in its close, the Hindoo supposes himself to be urged on by a fate not to be changed or resisted ; that therefore all repentance, all efforts, are useless ;—when the stream turns, it will be proper to row, but never till then. While he retains these ideas, therefore, a Hindoo can never avail himself of the help and consolation held out to

him by divine Revelation. It is of no avail to invite a man, unless his views can be changed, to the use of prayer, who firmly believes that an almost endless succession of transmigrations inevitably await him, and that in these states he must expiate by his own sufferings every atom and tinge of his offences. Such a Hindoo can have no idea that the Almighty is accessible ; that he “ waits to be gracious ;” that “ this is the accepted time and the day of salvation ;” that “ if the wicked forsake his way, the Lord will abundantly pardon ;” and that “ whosoever shall call on the name of the Lord shall be saved.”—O horrid system ! O deplorable infatuation ! Never was there a people more ardent, more industrious, more persevering in the pursuit of secular schemes. Never was there a people reduced to so fatal an apathy respecting eternal redemption, an apathy brought on by belief in doctrines having for their basis an unchanging necessity, without beginning and without end.

THE author would recommend, that a SOCIETY should be formed, either in Calcutta or London, for improving our knowledge of the *History, Literature, and Mythology*, of the Hindoos;—that after collecting sufficient funds, this Society should purchase an estate, and erect a *Pantheon* which should receive the images of the most eminent of the gods, cut in marble—a *Museum* to receive all the curiosities of India, and a *Library* to perpetuate its literature. Suitable rooms for the accommodation of the officers of the society, its committees, and members, would of necessity be added. To such a Society he would venture to recommend, that they should employ individuals in translations from the Sūṅskritū, and offer suitable rewards for the best translations of the most important Hindoo works. On some accounts, the metropolis of British India appears to be most eligible for this design, though such an institution might, the author conceives, do the highest honour to the capital of Britain, crowded as it is already with almost every thing great and noble.—The author recommends an Institution of this nature from the fear that no Society now existing, that no individual exertions, will ever meet the object, and that, if (which may Providence prevent), at any future period, amidst the awfully strange events which have begun to rise in such rapid succession, India should be torn from Britain, and fall again under the power of some Asiatic or any other despotism, we should still have the most interesting monuments of her former greatness, and the most splendid trophies of the glory of the British name in India. Another argument urging us to the formation of such a Society is, that the ancient writings and the monu-

ments of the Hindoos are daily becoming more scarce, and more difficult of acquisition : they will soon irrecoverably perish. Should the funds of the Society be ample, literary treasures would pour in daily into the Library, and scarce monuments into the Museum, from all parts of India. And if it were formed in London, how interesting would a visit to such an establishment prove to all England, and to all foreigners visiting it, and how would it heighten the glory of our own country ! And if formed in Calcutta, how would persons from all parts of India, European and native, and indeed from all parts of the world, be drawn to it ; and how greatly would it attach the Hindoos to a people by whom they were thus honoured. By the employment of an artist or two from England, all the sculptured monuments of India would soon be ours, and thus be carried down to the latest posterity.

A VIEW
OF THE
HISTORY, LITERATURE, AND RELIGION
OF
THE HINDOOS.

PART III.
Literature.

CHAP. I.—SECT. I.

OF THE HINDOO PHILOSOPHERS, AND THEIR OPINIONS.

Swayūmbhoovū, or Mūnoo.

THIS sage is known in the pooranūs as the son of Brūmha, and one of the progenitors of mankind. He is also complimented as the preserver of the védus at the time of the Hindoo deluge, and as having given an abstract of the contents of these books in the work known by his name, and translated by Sir William Jones. It does not appear improbable, that during the life of Mūnoo, certain works were written, perhaps from tradition, which, after many additions, were called the *védū* or *shrootee*, “that which has been heard.” Perhaps Mūnoo himself, and Ulŕkū and Markūndéyū,^a are to be considered as the compilers, from tradition, of what then existed of these books; for, we are not to suppose that the védūs were all compiled at one period.

^a See page 3, vol. iii.

SECT. II.—*Kūpilū*.

This sage, the grandson of Mūnoo, was the founder of the Sankhyū sect, the author of the original aphorisms to which the sect appeals, and is mentioned in several works as the most eminent of all the ascetics, knowing things past, present, and to come, and, in fact, as able to accomplish whatever he wished.^b The Shrēē-bhagūvūtū speaks of him as an incarnation of Vishnoo, and declares, that his appearance on earth was to lead mankind to future happiness, by teaching the doctrines of that school of philosophy of which he was the founder. The Pūdmū pooranū says, that his father, Kūrmūdū, was one of the progenitors of mankind; that his mother, Dēvū-hootē, was the daughter of Swayūmbhoovū; that Kūpilū was born at Pooskūrū, and lived at Gūnga-sagūrū, and that he was of a dark complexion, and wore yellow garments.—The Kūpilū sūnghita is ascribed to his pen.

Kūpilū's opinions appear to approach very near to Bouddhism: he taught, that God exists in a state wholly distinct from the universe, as the water on the leaf of the water-lily; or, to speak more plainly, that his nature and existence are inscrutable; that he has nothing to do with creatures, nor they with him. In some parts of his writings, he denies the divine existence altogether; and, indeed, one of his aphorisms is, "There is no God." He called the universe the work of nature, as being possessed of the three qualities which give rise to divine wisdom, to activity, and to stupidity. He declared, that nature was undefinable, uncreated, destitute of life, and liable to dissolution. In reply to the question, how that which is

^b He is said to have reduced to ashes the 60,000 sons of king Sagūrū.

destitute of life can give rise to creatures, he referred to the spider's web, spun from its own bowels, to the fall of inanimate bodies, to the production of milk in the udder of the cow, &c. He considered nature as the root or origin of the universe, because every thing proceeded from it, or was to be traced to it; and that beyond it nothing was discoverable. Nature, he said, was indescribable, because none of the senses could comprehend it. and yet, that it was one, under different forms; as time, space, &c. are one, though they have many divisions; that there was in nature a property which he called Greatness, from which arose pride, or consciousness of separate existence, or appropriation; from the latter quality, spring water, fire, air, and space, or the primary atoms: and he described these elements combined as forming a pattern, or archetype, from which the visible universe was formed.^d Pride, the primary elements, and the eleven organs, he taught, were not essential properties, but modifications of nature.

After defining the powers of the human mind, and the members of the body, he spoke of an undefined power, inherent in the different parts of the human system, and necessary to their effective use, which he called an emanation from nature. He considered man as composed of matter and spirit, and affirmed, that the active power enjoys or suffers, but remains wholly separate from the passive power, as a mere spectator of its operations, or as a

^c The bramhins explain this, as the desire to increase, or to become great, or to possess.

^d “Intelligible numbers,” said Pythagoras, “are those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. It is the model, or archetype, after which the world, in all its parts, is framed ”

person blind. He compared the passive to a lump of inanimate matter, and yet affirmed that nature was the source of life.

Kūpilū further taught, that we derive our proofs of the truth of facts from the senses, from inference, and from testimony, or revelation; that we know nothing of God but by inference. He made no distinction between the soul and the animal spirit, but declared, that when the soul became united to matter, it was absorbed in animal cares and pleasures.^e He said, happiness arises from the quality leading to truth; that the quality giving rise to activity or restlessness, inclines the person to seek his happiness among the objects of sense, and produces sorrow, and from that leading to darkness, insensibility. The first quality led to emancipation; the second, to temporary happiness in the heavens of the gods, and the third, to misery. Exemption from future birth can be obtained only by a person's entirely freeing himself from all attachment to sensible objects.^f Space, he taught, arose from sound; air, from sound and contact; fire, from sound, contact, and colour; water, from sound, contact,

^e "Plato appears to have taught, that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture; and consequently, that the human soul, receding farther from the first intelligence, is inferior in perfection to the soul of the world. The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred, that this must be the case still more with respect to the soul of man."

^f The Stoics taught, that "the sum of a man's duty with respect to himself, is, to subdue his passions; and that in proportion as we approach towards a state of apathy, we advance towards perfection."

colour, and flavour; earth, from sound, contact, colour, flavour, and odour.

SECT. III.—*Goutūmū*.

This is the founder of the Noiyayikū sect. From the Ramayānū, and the pooranūs, we learn, that he was born at Himalūyū, about the time of Ramū, that is, at the commencement of the tréta yoogū; that his father's name was Dēerghū-tūma; that he married Ūhūlya, the daughter of Brūmha, and afterwards cursed her for criminal conversation with Indrū, the king of the gods; that his dress was that of a very austere ascetic, and that all his hair had fallen from his body, through age, and exposure to the elements. His son, Shūtanūndū, was priest to Jit-nūkū, king of Mit'hila, the father of Sēēta. From this account, we see what little reliance can be placed on the pooranūs: these works assure us, that Goutūmū, though he lived in the second, or silver age, married a daughter of Brūmha; but they meet the objection arising from this anachronism, by affirming, that all the sages live through the four yoogūs. According to the same authority, Goutūmū lived as an ascetic, first, at Prūyagū; next in a forest at Mit'hila, and that, after the repudiation of his wife, he retired to mount Himalūyū. His chief disciples were Kanayānū and Jabalee; to the former of whom is attributed a chapter of the rig védū, which goes by his name; and the latter was a student with Goutūmū at the time Ramū retired from the court of his father, and became an ascetic; he was sent by Goutūmū to forbid Ramū's embracing such a life.

Goutūmū wrote a work called Nayū, the aphorisms of which are still preserved, though not much studied.

He also wrote the law treatise which bears his name. He was followed by Vatsyayünü, who wrote a comment on the Nayü. At the close of the dwapürü yoogü, Galüvü wrote a comment on both these writers, and, during the time of the Bouddhü kings, Oodüyünacharyü is said to have collected into a small treatise what had been before written. After the death of the last writer, Bachüs-pütee-mishrü wrote a comment on the works of his predecessors; and, two or three generations afterwards, Güngéshü wrote the Tüttwü-chinta-münee, the work which is read now by the pündits of this school throughout Bengal. Numerous comments have been written on the work of Güngéshü, but in Bengal that of Shiromünee, the scholar of Vasoo-dévü-sarvü-bhoumü, of Nüdēcyā, is almost exclusively studied.³ Shiromünee also enjoyed the instructions of Pükshü-dhürü-mishrü, a learned man of Jünükü-poorü. The famous Choitünyü was his fellow student at Nüdēcyā. Many comments have been written on the work of Shiromünee, but those of Jügüdüēshü and Gädadhürü are chiefly consulted by students in Bengal.

Goutümü taught, that God is the Great or Excellent Spirit, whose nature has been defined, in various ways, by the philosophers of the different schools; that evidence of the truth of things is to be obtained by proofs discernible by the senses, by inference, by comparison, and by sensible signs, or words; and these modes of proof he applied to things; the qualities of things; work, or motion; kinds; divisions, or parts; and absence. In *things*,

³ I ought to mention another comment scarcely less popular, that of Müt'hoora-nat'hü, one of Shiromünee's scholars; and a small compilation by Vishwü-nat'hü-siddhamü, given as the substance, or outlines of the Noiyayikü philosophy. This small work has likewise met with a commentator, whose name I have not heard.

he comprised matter,^a water,^b light,^b air, space, time, regions, animal spirit, the Great Spirit, and mind. Under the head *light*, he introduced eleven subdivisions; under that respecting *air*, nine; under *space*, six; under the two next heads, five each; and under the two last, eight. He taught, that God is capable of unity; of separation; of being multiplied; of assigned dimensions; that he is possessed of wisdom, desire, and thought. The capacities and feelings which he ascribed to the animal spirit, were, wisdom, joy, sorrow, desire, envy, anxiety, numerical increase, definition, separation, union, disjunction, vice, and virtue. To the understanding he ascribed the capacity of discerning first and second causes, and the final end of things; the property of unity and numerical increase, definition, separation, union, disjunction, and velocity. Under the head of *qualitics*, he included colours; tastes, six; sorts; kinds, two; scents, touch, numbers, measures, distance, union, separation, bulk, wisdom, joy, sorrow, desire, envy, carefulness, heaviness, liquidness, affection, natural order, merit, demerit, sound. By *work* or *motion*, he understood, ascending, descending, desiring, stretching, going. Of *sorts*, he made two divisions, the great and the small. Under the head *divisions*, or *parts*, he made no separate distinctions. Under *absence*, he placed four divisions, as distance, the absence of previous existence, destruction, non-existence. Under the head of wisdom, he made three divisions: certain knowledge, uncertain, and error: these he again subdivided. He likewise taught his disciples, that space, time, region, kind, the human soul, the Great Spirit, and primary atoms, were eternal.¹ He divided sounds into two kinds, that of

^a Under each of these three heads he made fourteen subdivisions.

¹ "All bodies," says "Epicurus, consist of parts, of which they are composed, and into which they may be resolved; and these parts are either sim-

the voice, and all other sounds ; and taught, that significant sounds, as gutturals and palatals, proceed from those parts which receive a stroke in the act of pronunciation. He also described sound in its formation, continuance, and extinction ; and declared that all sounds are to be ascribed to air. Respecting colours, he opposed those who maintain, that they are derived from the process through which things of various colours pass, as an earthen pot becomes red in burning, &c. He further taught, that, the primary atoms excepted, all material things were open to the senses ; that material things were destroyed in three ways : first, by water, during the night of Brūmha ; secondly, by pestilence, famine, war, and other extraordinary methods ; thirdly, when all sentient beings obtain absorption in Brūmhū. In this manner, Goutūmū proceeded through the divisions already mentioned, with their subdivisions, defining the nature of things according to the logical rules he prescribed to himself.

On the subject of creation, Goutūmū taught, that God, being possessed of eight qualities, or dispositions existing eternally within himself, manifested himself as a body of light ;^k and that from hence the primary atoms issued ; that the creator next gave existence to Hirūnyū-gūrbhū, the first form or pattern of things, and, having formed

ple principles, or may be resolved into such. "These first principles, or simple atoms, are divisible by no force, and therefore must be immutable "

^k " With respect to God, Pythagoras appears to have taught, that in substance he is similar to light " " According to Zoroaster, the human soul is a particle of divine light, which will return to its source, and partake of its immortality. and matter is the last or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in this state is the cause of evil ; but, being gradually refined, it will at length return to the fountain whence it flowed."

vice and virtue, directed this imagined being to create things agreeably to this model.¹ After this, Hirūnyū-gūrbhū, in union with these qualities, taking the primary atoms, formed the universe; and Bṛhmha uttered the védūs. According to the divine appointment, men are born subject to time, place, vice and virtue.

He directed the person who wishes for supreme happiness, first, to seek wisdom, by rejecting what is doubtful; by ascertaining what is capable of proof, and what is certain, particularly respecting divine objects; what belongs to the senses; to comparison; to the reason of things; to proofs from the nature of things; to the inseparable nature of things: to that which is not doubtful; to that which contains difficulties; to that which is capable of dispute; to that in the proofs of which there are faults; to make himself master of what is unanswerable; to ascertain the distinctions of things; and to learn how to expose errors. He must then extinguish in himself all sorrow, [the causes of] birth, vice, and false wisdom; he must listen to discourses on God, and fix them indelibly in his mind; and in this manner he will obtain emancipation, consisting in the eternal extinction of all sorrow.

SECT. IV.—*Pūtānjālc.*

The Roodrū-jamūlū, the Vrihūnnūndee-késhwūrū, and the Pūdmū-pooranū, supply some information respecting

¹ “God, that he might form a perfect world, followed that eternal pattern, which remains immutable.” “By ideas, Plato appears to have meant patterns, or archetypes, subsisting by themselves, as real beings, in the Divine Reason, as in their original and eternal region, and issuing thence to give form to sensible things, and to become objects of contemplation and science to rational beings. It is the doctrine of the *Timæus*, that the Reason of

this sage, to whom the Patūnjūlū school of philosophy owes its origin, and who wrote a work on the civil and canon law. He is said to have been born in Ilavritū-vūrshū, where his father Ūngira and his mother Sūtēē resided, and that immediately on his birth he made known things past, present, and future. He married Loloopa, whom he found on the north of Sooméroo, in the hollow of a vūtū tree, and is said to have lived as a mendicant to a great age. Being insulted by the inhabitants of Bhogū-bhandarū, while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

He taught, that the Divine Spirit and the soul of man were distinct; that the former was free from passion, but not the latter; that God was possessed of form, or was to be seen by the yogēc; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will or command, and that he infused into the system a power of perpetual progression; that the truth of things was discoverable by the senses, by experience, comparison, and revelation; that some material things were unchangeable, and others changeable; and that the latter pass through six changes, as birth, increase, &c.; that every thing arose from five elements, fire, water, &c.; that knowledge is of five sorts, certain, uncertain, &c.; that there are five kinds of men: those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are freed from worldly attachments; that emancipation is to be obtained by yogū, that is, by perfect abstraction of mind.^m

God comprehends exemplars of all things, and that this Reason is one of the primary causes of things." "The exemplar," says Seneca, "is not the efficient cause of nature, but an instrument necessary to the cause."

^m Pythagoras taught that "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the

SECT. V.—*Kūnadū*.

The founder of the Voishéshikū school, is to be placed in the same age with Goutūmū. According to the *rig védū*, he was a tall man, with a grey beard, his hair tied round his head like a turban, and his whole body withered with age and religious austerities. His father received the name *Védū-shira*, or, he who carried the *védū* on his head, on account of the great regard he shewed to these works. He lived as an anchorite upon mount *Nēlū* : his disciple *Moodgūlū* was a very learned ascetic, whose posterity became so numerous, that even to this day many *bramhūns* are known as the descendants of *Moodgūlū*.^a

The *Pūdmū pooranū* speaks of him as a most devout ascetic, living on almost invisible particles of grain. When his austere devotions had drawn Vishnoo from heaven, to ask him to solicit some blessing, he informed the god, that he had only one favour to ask, which was, that he might have eyes in his feet, that he might not stumble on the road, but that, even in his pilgrimages, with his eyes closed, he might continue to meditate on Vishnoo.

Kūnadū taught, that the visible form of God was light ; that when the desire of creation arose in the divine mind, he first gave existence to water, and then to innumerable

influence of sensible objects, and to disengage it from all corporeal impressions, that it may be mured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life."

^a One of these descendants, *Mooraree-mishrū*, who died about two hundred and fifty years ago, is famed as a poet, and to him are attributed a comment on a work of *Shavūnū*, one of the *Mēemangsa* writers ; and an epic poem founded on the story of the *Ramayānū*.

worlds, floating on the waters like the mundane egg; that in these primeval eggs water was contained, on which lay Vishnoo, and from whose navel issued a lotos, in which Brümha was born; that Brümha, receiving instructions from God, created the world, first from his mind, and then with the primary atoms; that spirit and animal life were separate subsistences.

In his aphorisms, he first explains the nature of religion; then arranges the component parts of the universe: and lastly, gives a discourse on the divine nature, which he divides into three heads, that God is essentially possessed of wisdom, which, however, does not comprise the whole of his nature, that he is the ever blessed, and in all his works irresistible. Emancipation from matter, he held, was connected with complete deliverance from sorrow.

SECT. VI.—*Védū-Vasū.*

Of the birth of this wonderful man, who divided the védū into distinct parts, wrote the eighteen pooranūs, the eighteen oopū-pooranūs, the Kulkee pooranū, the Mūha-Bhagūvūtū, the Dévē-Bhagūvūtū, the Ekamrū-pooranū, the Védantū dūrshūnū, and founded the Védantū sect, an account is given by himself in the Mūhabharūtū: but, being very indelicate, it is suppressed in this edition. Having been born on an island, or rather a sand bank of the river Yūmoona, he received the name Dwoipayūnū; having resided in a forest of Vūdūrees, he was called Vadū-rayūnū, and as he arranged the védūs, he became known by the name now commonly given him, Védū-Vasū. It is said, that he was very tall, and of a dark complexion; that he wore a tyger's skin, and that his hair, tied round

his head like a turban, was changed into the colour of gold by the rays of the sun. By his wife Shookēē he had one son, Shookū-dévū.

It is said, that Védū-Vasū obtained his knowledge of the védūs and pooranūs by the favour of Vishnoo, without study ; that he wrote the Shrēc-Bhagūvūtū from the instructions of Narūdū ; that he communicated to Poilū, one of his disciples, the knowledge of the rig védū, and that Poilū published it to the world ; that he communicated to Joiminee the samū védū, to Voishūmpayānū, the yūjoor védū, and to Soomūntoo, a descendant of Ūngira, the ūt'hūrvū védū ; that he taught the pooranūs, and the Mūhabhāratū, to Lomū-kūrshūnū, who became the instructor of his own son Sōōtū ; and that Sōōtū read these works to 60,000 sages in the forest Noimisha.

The opinions of this philosopher are to be seen in the works of the Védantū sect. He taught, that the best idea we can form of God is that he is light, or glory. At the same time he maintained, that God was a spirit, without passions, separated from matter ; that he is pure wisdom and happiness ; one without a second, everlasting, incomprehensible, unchangeable ; and that, after describing all modes of existence, he is that which is none of these.

He taught, that the universe was formed from vacuum, air, fire, water, and earth ; that the world, being destitute of life, was liable to dissolution ; that God himself was the sole possessor of life, and that one spirit pervaded the whole animated creation.

When the desire to produce creatures arose in the divine mind, God united to himself what is called shūktee or energy, in which reside three qualities, leading to divine wisdom, to activity, and to sensuality. The first thing created was vacuum, from which arose wind; from wind, fire; from fire, water, and from water, earth. All these, at their first creation, were produced in an atomic form: dividing each of these into four parts, the creator caused to arise the first forms of things.

He further taught, that deliverance from matter, or return to God, was to be obtained in the following manner: First, the devotee must read the védūs; must suffer no desire of advantage to mix in his religious services; must renounce every thing forbidden in the shastrū; must render himself pure by daily duties, duties for the good of others, atonements, and mental worship; must acquaint himself with the unprofitableness of that which is fleeting, and transitory, and the value of that which is unchangeable; renounce all hope in present or future rewards; govern all his members; and meditate on God in the forms by which he is made known. By the power of these meditations, the soul will leave the body through the basilar suture, and ascend to the heaven of Ugnee; from thence, in succession, to various heavens, till, in the heaven of Vūroonū, obtaining a body called Ativahikū,^o the devotee will ascend to the heaven of Brūmha, and, after a hundred years of Brūmha have expired, and this god is absorbed into the divine nature, the devotee will likewise obtain the same blessedness. This, he affirmed, was the method of obtaining gradual emancipation. Immediate emancipation was to be obtained only by divine

^o An ærial body.

wisdom, which wisdom could not exist in the mind without wholly extinguishing all consciousness of outward things, by meditations on the one Brūmhū: that when this was done, the soul would obtain emancipation even in a bodily state.

SECT. IX.—*Joiminee*,

The founder of the Mēc̄mangsa sect, is described in the Skūndū pooranū as a short young man, of a light complexion, wearing the dress of a mendicant, and living at Nēēlūvūtū-mōōlū. He was born at Dwoitū-vūnū; his father, Shakūtayūnū, was author of a Sūngskritū dictionary. His son Kritee wrote certain verses in the Dévēe-Bhagūvūtū.

Joiminee taught, that God was to be worshipped only in the incantations of the védūs; that the védūs were uncreated, and contained in themselves the proofs of their own divinity, the very words of which were unchangeable. His reasonings on the nature of material things were similar to those of Goutūmū; he insisted that truth was capable of the clearest demonstration, without the possibility of mistake. He taught, that creation, preservation, and destruction, were regulated by the merit and demerit of works; but rejected the doctrine of the total destruction of the universe. He maintained, that the images of the gods were not real representations of these beings, but only given to assist the mind of the worshipper; that the mere forms of worship had neither merit nor demerit in them; and that the promises of the shastrū to persons who presented so many offerings,

so many prayers, &c. were only given as allurements to duty.

He directed the person who sought final emancipation, to cherish a firm belief in the védūs, as well as, persuasion of the benefits of religion, and the desire of being engaged in the service of the gods; and then, by entering upon the duties of religion, and, by degrees, ascending through the states of a student, a secular, and a hermit, he should obtain absorption in Brūmhū.

SECT. X.—*Narūdā.*

The Vrihūn-narūdēcēyū and the Ādmū pooranūs mention this philosopher, the son of Brūmhā, as having been born in the Ādmū kūlpū. The Shrēcē-Bhagūvūtū says, that on his appearance in the next, or the Vūrahū kūlpū, he was born of a female slave; that his complexion was a light brown; that he went nearly naked; that he wore the mark of the sect of Vishnū on his forehead, and had the name of the same deity imprinted on his arm; that he rode on the pedal with which the Hindoos cleanse their rice from the husk, playing on his flute; that he lived in a hermitage near the river Yūmoona; and had among his disciples the 60,000 bramhūns mentioned in several pooranūs as being the size of a person's thumb.

This philosopher taught, that future happiness was to be obtained by reliance on a religious guide; by singing the praises of God;^p and by yogū, or abstraction.

^p "Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation."

He considered the worship of God in the material forms he assumes as leading to gradual emancipation ; ceremonies as leading to happiness in the form and presence of God ; and yogū, or meditation on God considered as separated from matter, as leading to entire absorption.

He is said to have been the author of a law treatise ; of the Narūdēyū pooranū ; of a work on sacred places the resort of pilgrims ; of another called Pūchū-ratrū, and of another on music.

SECT. IX.—*Mūrēēchee.*

This sage, according to the Shrēē-bhagvūtū, was born in the heaven of Brūmha : the Kūpilū pooranū describes him as an old man, in the habit of a mendicant, and says, that he lived as an anchorite at Bhūdrashwū-vūrshū, where he had two sons, Kūshyūpū and Pournūmasū.

The doctrines taught by Mūrēēchee were similar to those of the védantū sect.—He had 10,000 disciples, among whom was Kashū-kṛishnū, the writer of a Sūngskritū grammar, and of the Vishishta-Dwoitūvadū, a work on natural philosophy. Mūrēēchee himself wrote a law treatise, and another on religious services.

SECT. X.—*Poolūstyū.*

A tall dark man, in the habit of a mendicant ; whom the Hindoo writers call the son of Brūmha. He was married to Hūvirbhōō, and had seven sons, who became seven celebrated sages.¹ Vishwūshrūva, one of the sons

¹ The Hindoos have seven other wise men, viz. Mūrēēchee, Utree, Ungira,

of this sage, was the father of Ravūnū, and other giants, the heroes of the Ramayūnū. Poolūstyū is said to have spent his days in devotion at Kēdarū, a place near Himā-lūyū. His opinions were, in almost all points, like those of the Noiyayikū sect ; but he admitted, respecting God, that all the varying opinions of the philosophers might be right.^r He was one of the smritee writers ; an astronomical work is also mentioned as his, and the origin of the ceremonies called vrūtū is ascribed to him.

SECT. XI.—*Poolūhū.*

The Brūmhāndū pooranū describes this sage, produced from the mind of Brūmha, as a tall aged man, in the dress of a mendicant. By his wife Gūtee he had two sons, Vūrēyanū and Sūhishnoo. To the first is ascribed the custom of preserving the sacred fire from the time of marriage ; and to the last, the origin of those religious austerities performed by yogūcs amidst all the inclemencies of the seasons. While Sūhishnoo was one day at his devotions, an atheist coming to him, requested to be informed in what emancipation consisted : the sage, after a little hesitation, declared, that emancipation was not an object of the senses, and that, as he would believe nothing

Poolūhū, Kīrootū, Vūshisht'hū, and this Poolūstyū, who are pronounced to be equal to Brūmha. Has this any agreement with the seven wise men of Greece ?

^r This is something like Socrates “ A wise man will worship the gods according to the institutions of the state to which he belongs.” Or, perhaps, rather more like Epicurus, who, according to a fragment of his found in Herculaneum, says, “ the gods being described as good and beneficent, [he advises us] to honour them with such sacrifices : but for himself he has made no vows to the gods, thinking it a folly for one, who has no distinct conceptions respecting them, to give himself trouble on their account ; and regarding them with silent veneration only.”

but what could be exhibited to the senses, he must return as he came. The unbeliever still urging him to give a more explicit answer, Sīhishnoo directed him to shave his head, to cover his body with ashes, and give loose to all his passions, telling him that this was emancipation. Whether the sage gave this reply in sincerity or in jest, it is a fact, that his sober opinions were equally licentious : he maintained, that supreme happiness was to be found in women, wine, and the luxuries of diet ;¹ or, as the learned bramhūn who collected these facts from the pooranūs would have it, in that fixedness of thought, and that sensation of pleasure, which are produced by these indulgences, especially wine. Many of his opinions were similar to those of the védāntūs ; he did not believe that God was possessed of passions ; such an opinion, he said, was founded upon ignorance ; for, the man who was himself free from the influence of the passions, attributed none to God. Poolūhū lived as a hermit on mount Mündūrū, where he had 10,000 disciples, the most eminent of whom was Pilipinjū, who made known the formulas for conducting sacrifices. To Poolūhū is ascribed one of the smritees.²

SECT. XII.—*Vāshisht'hū.*

The Shrēē-bhagāvūtū mentions a birth of this celebrated philosopher in the sūtyāyoogū, in the heaven of Brūmbha, from whose mind he was born, and the Kalikū pooranū gives an account of another birth in the Pūdmū kūlpū, when his father's name was Mitra-vūroonū,

¹ “ That pleasure is the first good,” said Epicurus, “ appears from the inclination which every animal, from its birth, discovers to pursue pleasure and avoid pain.

² This is another proof that the védūs and the smritees must have been written in one age, for Poolūhū is said to have been the son of Brūmbha.

and his mother's Koombhū.^a The Ramayānū mentions him as priest to the kings of the race of the sun for many ages. The description given of him, is that of an ascetic, with a long grey beard, having his hair, yellow as saffron, tied round his head like a turban. He is said to have lived as an ascetic on mount Himalūyū; but, according to the Tūntrūs, in what the Hindoos call Great China.

his first birth, he was married to Sūndhya, the daughter of Brūmha, whose chastity her father attempted to violate; and, in the next birth, to Oorja. By the first marriage, he had several sons, the eldest of whom was Shūk-tree; and by the next he had the seven rishees, who have been deified, and are said to be employed in chanting the védūs in the heaven assigned to them. These seven sages are worshipped at the festival of Shūsht'hēē, and at the sacrifice called Swūryagū; and a drink-offering is poured out to them at the Maghū bathing festival: their names are Chitrū-kétoo, Swūrochee, Virūja, Mitrū, Oorookrūmū, Vūhōōddamū, and Dootiman.

This philosopher taught, in substance, the doctrines of the Védantū school: that God was the soul of the world; that he was sentient, while all beside him was inanimate;^x incapable of change, while every thing else was constantly changing; was alone everlasting; undiscoverable; indescribable; incapable of increase or diminution, and indestructible. He further taught, that the universe was produced by the union of the divine spirit with matter;^y

^a This is the name of a water-pan, in which this sage was born; but the story is too indelicate to be published:

^x "Pythagoras appears to have taught, that God was the universal mind, diffused through all things, the source of all animal life; the proper and intrinsic cause of all motion."

^y "Through the whole dialogue of the Timæus, Plato supposes two eter-

that in this union the quality of darkness prevailed, and hence arose the desire of giving birth to creatures; that the first thing in creation was space;² from which arose air; from air, fire; from fire, water, and from water, matter. Each of these five elements contained equally the three qualities which pervade all things (the sūttū, rūjū, and tūmūgoonūs.)³ From the first quality, in space, arose the power of hearing; from the same quality in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. The whole of the five elements

and independent causes of all things: one, that *by* which all things are made, which is God; the other, that *from* which all things are made, which is matter."

* "Empedocles, the disciple of Pythagoras, taught, that in the formation of the world, ether was first secreted from chaos; then, fire; then, earth; by the agitation of which were produced water and air."

* Cicero, explaining the doctrines of Plato, says, "When that principle which we call *spirit* is moved, and acts upon matter, it undergoes an entire change, and then forms are produced, from which arise the diversified and coherent system of the universe." It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection which appears in the works of God, and the origin of evil. On this subject, Plato writes with wonderful obscurity. but, as far as we are able to trace his conceptions, he appears to have thought, that matter, from its nature, resists the will of the supreme artificer, so that he can not perfectly execute his designs, and that this is the cause of the mixture of good and evil which is found in the material world. "It cannot be," says he, "that evil should be destroyed, for there must always be something contrary to good:" and again, "God wills, *as far as it is possible*, every thing good, and nothing evil." What property there is in matter, which opposes the wise and benevolent intentions of the first intelligence, our philosopher has not clearly explained, but he speaks of it as "an innate propensity" to disorder; and says, "that before nature was adorned with its present beautiful forms, it was inclined to confusion and deformity, and that from this habitude arises all the evil which happens in the world." It is not improbable, but that the three goonūs will explain what appears so obscure in Plato.

gave birth to the power of thought and decision. From the second quality in space, arose speech; from the same quality in air, arose the power of the hands; in light, that of the feet; in water, that of generation; and in matter, that of expulsion. From this quality in the whole of the five elements arose the power of the five breaths, or air received into and emitted from the body. The five senses, the five organs of action, the five breaths, with mind, and the understanding, or the embryo body. A particular combination of these forms the body in its perfect state, and in this body all the pleasures of life are enjoyed, and its sorrows endured. The soul, as part of God, cannot suffer, nor be affected by the body; as a chrystal may receive on its surface the shadow of the colours from a flower, while it undergoes no change, but remains clear and unspotted as before.

He taught men to seek future happiness in the following order: first, to purify the mind by religious ceremonies; then to renounce ceremonies, and seek a learned man to instruct them in the austerities called *yogā*; in which the disciple must rigidly persevere till his mind shall be wholly absorbed in God, and he shall become so assimilated to the deity, as that he shall behold no difference between himself and God.^b This is the commencement of emancipation, which is consummated at death, by his absorption into the divine nature. In another place, *Vāshisht'hū* says, future happiness consists in being absorbed into that God who is a sea of joy.

This sage is said to have had 10,000 disciples. He

^b Is it not this sentiment which is intended to be expressed in the celebrated maxim ascribed to Apollo, "*know thyself*." How different the scripture doctrine of likeness to God: "Be ye holy, for *I* am holy."

wrote a law treatise known by his name; as well as the *Yogū-Vashisht'hū Ramayūnū*, and a *Tūntrū* called *Bhavū-nirnūyū*.

SECT. XIII.—*Bhrigoo.*

The description of the person of this sage is given in several *pooranūs*: he is said to have been tall, of a light brown complexion, with silver locks, wearing the beard of a goat,^c a shred of cloth only round his loins, and holding in his hands a pilgrim's staff and a beggar's dish.^d He was born in the heaven of *Brūmha*, from the skin of this god; and in another age, as the son of the god *Vūroonū*, at *Arya-vūrttū*. By his wife *Khatee* he had three sons, *Dhata*, *Vidhata*, and *Bhargūvū*, and a daughter, *Shrēē*. He dwelt on mount *Mündūrū*, where he taught, that the soul and life were distinct;^e that space, time, the *védūs*, &c. were uncreated; that proofs of the reality of things were derived from sight, conjecture, comparison, sound, and the evidence of the senses; that error was not real, but arose out of previous impressions respecting realities; that knowledge was of two kinds, universal, and that which arose from reflection. Of God, he taught, that he was not without form, but that none of the five primary elements contributed to his form: he maintained the necessity both of ceremonies, and of the true

^c *Shivū* gave him this beard from the head of a goat which had been sacrificed by king *Dūkshū*, at the same time that *Dūkshū*, restored to life, obtained the head of the goat.

^d "Diogenes wore a coarse cloak; carried a wallet and a staff; made the porches and other public places his habitation; and depended upon casual contributions for his daily bread."

^e "Pythagoras taught, that the soul was composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain; and the irrational, which includes the passions, and is seated in the heart."

knowledge of God, to obtain emancipation. God, he said, created the world as an emanation of his will; and formed creatures according to the eternal destiny connected with their meritorious or evil conduct. The man who has, in successive births, suffered all the demerit of sin, and secured the true knowledge of Brūmhū, will obtain emancipation.

To him is ascribed a law treatise, and one of the sakhas, or parts, of the rig védū. He is said to have had 12,000 disciples, among whom was Nūchikéta, who embraced the opinions of Shandilyū, disregarding the interdictions of the cast respecting food.

SECT. XIV.—*Vrihūspūtee.*

To this philosopher are attributed several law works, and one or two others on the Bouddhū doctrines. He is described, in the Skūndū pooranū, as of a yellow complexion, and well dressed, not having assumed the garb of a mendicant. Himalūyū is mentioned as his birth-place, and the celebrated Ūngira as his father; his mother's name was Shrūddha, and his wife's Tara.

Vrihūspūtee lived as an anchorite in Ilavrūtū. He taught the doctrine of the divine unity, in connexion with a plurality of gods; likewise that God was light: invisible; from everlasting, while every thing else had a derived existence; that God was the source of all life, and was wisdom itself; that from ten primary elements every thing first arose, one of which, ūvidya, was uncreated;^f

^f This word, though it generally means incorrect knowledge, must here be understood as referring to inanimate matter. "Matter, according to Plato, is an eternal and infinite principle."

the nine athers were matter, water, fire, air, vacuum, time, space, life, and the soul including the understanding; that the way to final happiness was through the purification of the mind by religious ceremonies; by knowledge obtained from a religious guide; which knowledge, he said, would lead a man to happiness according to his idea of God: if he worshipped God as a visible being, he would attain happiness by degrees, but if as invisible, he would be absorbed in Brūmhū; which absorption would immediately succeed the removal of ūvidya.*

He taught, that the desire of producing beings having arisen in the divine mind, God united to himself ūvidya, after which he gave existence to vacuum, from which arose air; from air, fire; from fire, water; and from water, earth: from these the whole material system.

Among the disciples of Vrihūspūtee, in addition to all the gods, was Sūmēēkū, Védū-gūrbhū, and others.

SECT. XV.—*Ungira.*

The Yogū-Vāshisht'hū Ramayūnū describes this philosopher, whose hair and beard had become grey, as very majestic in his person; he wore a shred of cloth only round his loins; in one hand he carried a pilgrim's staff, and in the other a beggar's dish. His father's name was Ooroo; his mother was the daughter of Ūgneē. He had three wives, by whom he had four daughters and many sons: two of whom were, Vrihūspūtee and Angirūsū.

Ūgira lived as an hermit on mount Shūtūshringū, and

* Here this term must be confined to its primary signification, or *error*; but error arising out of connection with matter.

taught, that the védūs existed from everlasting, and were not delivered by Vishnoo; that Vishnoo only chanted them; that nothing was to be found in the védū but the nature of meritorious works; that space, &c. were uncreated; that animal life and the soul were distinct; that God was possessed of a visible shape; that he created the world according to his own will; that future happiness was to be obtained by abstraction of mind; and that it consisted in deliverance from all sorrow. Yavalee, Jūrūtkaroo, and others, became the disciples of this philosopher. Ūngira was the author of a law treatise known by his name, and still extant.

SECT. XVI.—*Ūtree.*

In the pooranūs, this philosopher, the son of Brūmha, is described as a very old man, in the dress of an ascetic. Dūttū, Doorvasū, and Chūndrū, his three sons, were born on mount Rikshū, where he practised religious austerities, and abstained from breathing one hundred years. The opinions of this sage were the same as those of the védantū philosophers. To him is attributed one of the smritees, and a comment on one of the oopūnishhūs of the védūs.

SECT. XVII.—*Prūchéta.*

Ten persons of this name are mentioned in the pooranūs: the sage now before us is described as tall, of a light complexion, wearing the dress and ornaments of a king. His father, Prachēnū-vūrhee, is said to have been an eminent sage and monarch living in the sūtyūyogū.

A work known by the name of this sage is placed among the smritees. His philosophical opinions were similar to those of the védantū school.

SECT. XVIII.—*Dūkshū*.

This person, another of the progenitors of mankind, is mentioned as the writer of a law treatise. The *Mūha-bharūtū* says, that he was tall in stature, of a yellow complexion, and very athletic; that he wore a crest on his head, rings in his ears, and was dressed like the Hindoos at the present day. The same work says, that when *Brūmha* commenced the work of creation, in the *pūdmū kūlpū*, *Dūkshū* was produced from the great toe of his right foot; at his birth in the *vūrahū kūlpū*, his father's name was *Prūchéta*. *Dūkshū* lived as an anchorite on mount *Vrindhū*, and by his first wife, had five thousand sons, the eldest of whom was *Hūryūshwū*; and sixteen daughters, one of whom, *Sūtēē*, was afterwards married to the god *Shivū*. He had a thousand sons, and sixty daughters by his next wife. *Médhūsū*, *Mandūvyū*, *Ūbhūkshū*, and many others, were his disciples. *Médhūsū* is said, in the *Markūndéyū pooranū*, to have related the history of the eight *mūnoos* to king *Soorūt'hū*, and to *Sūmadhēē*, a *voishyū*.

Dūkshū denied that the gods appeared in human shape, and affirmed, that worship was only to be paid to the formulas which contained their names; that space, time, the *védū*, &c. were uncreated; that the Being who was everlastingly happy, was God; and that the way to obtain emancipation was, to perform the duties prescribed in the *shastrūs*. He considered creation as having arisen at the command of God, uniting every thing by an inse-

parable connection with the foreseen merit or demerit of creatures; and that when the appointed periods of enjoying the fruit of meritorious works, or of suffering for those of demerit, have expired, the soul will obtain emancipation.

SECT. XIX.—*Shūtatūpā.*

The Skūndū pooranū describes this sage as a middle aged ascetic: in the Markūndéyū pooranū he is said to have reared those birds which related to Jūyūminee the stories recorded in the Chūndēē, a work on the wars of Doorga and the giants. He taught, that God was possessed of form, though invisible to mortals; that the candidate for future bliss must first perceive the necessity of religion; then learn it from revelation; then bring his mind to be absorbed in devotion; renounce the indulgence of the passions; continue incessantly to meditate upon the divine nature, to celebrate the praises of the deity, and to listen to others thus employed. Future happiness he considered as including absorption into the universal soul.

One of the smritees, and a work called Kūrmū-vivékā, were written by this philosopher. The latter work attributes the origin of diseases to sins committed in the present or preceding births; describes their symptoms, and the meritorious works by which they may be removed.

SECT. XX.—*Dévūlū.*

This is another of the smritee writers: his parents, Prātyōōshū, and Nūddūla, according to the Pūdmū pooranū, lived at Ūvūntēē. Dévūlū resided as a mendicant

at Hūree-dwarū, where Karkshēēvanū and others were his disciples.

Dévulū worshipped God in the formulas of the védū; he believed that the védū was from eternity, and contained in itself the proofs of its own divinity; that the world was eternal, needing neither creator, preserver, nor destroyer; that, except God, all existences were subject to joy and sorrow, as the fruit of actions; that works of merit or demerit in one birth naturally gave rise to virtue or vice in the next, as the seeds of a tree give rise to future trees; that future happiness was to be obtained through the merit of works; and that this happiness consisted in the everlasting extinction both of joy and sorrow.

SECT. XXI.—*Lomūshū.*

In the Ekamrū pooranū, and the Yogū-Vashisht'hū Ramayūnū, this philosopher is described as a tall, hairy, and aged man, of a dark complexion, dressed in the habit of a mendicant. He was born at Sourashtrū,^h where his father Poolūhū lived; and had his hermitage at Chūndrū-skékūrū; his wife's name was Oorjūsmūtē.

This philosopher's opinions were almost the same as those of the védantū sect. He wrote a law treatise, and three other works, Mūha-prūst'hanū-Nirnūyū, Oopasūnū-Nirnūyū, and Yogū-vadū.

SECT. XXII.—*Sūmbūrttū*

Is mentioned as an old man, of a complexion rather fair, dressed as an ascetic. The Yogū-Vashisht'hū Ramayūnū

^h Surat.

says, that he was born at Benares; that Lomūshū was his father, and that he once cursed a celestial courtesan sent by the gods to interrupt his devotions. He maintained the opinions of the Mēēmangsa school, and, beside one of the smritees, wrote a compilation from certain works on astronomy.

SECT. XXIII.—*Apūstūmbū.*

This philosopher, born at Komūlū, is described in the pooranūs as a young man, dressed like a mendicant, with a tyger's skin thrown over his shoulders. He continued in the practice of religious austerities at Kédarū in a posture so immoveable, that the birds built their nests in his hair. At length he transferred the merit of his devotions to a child, restored it to health, and then pursued these austerities for 2000 years longer.

He followed the opinions of Pūtūnjūlcē; and is said to have been the author of one of the smritees, and of a comment on the formulas of the védū.

SECT. XXIV.—*Boudhayūnū.*

The Yogū-Vashisht'hū Ramayūnū, and the Mūtsyū pooranū, describe this sage, the son of Brūmha, and born in the heaven called Sūtyū lokū, as a very aged man, in the dress of a mendicant. By his wife Poorūndhrēē he had several children, Mūdhātīt'hee, Sūvūnū, and Vēcēe-hotrū, &c. He lived in Ilavritū, the country which surrounds Sooméroo.

This philosopher taught, that the soul was subject to joy or sorrow, according to its actions, but that God was

not so ; that though some things might retain their forms during a very long period, that God alone was unchangeable ; that actions arising out of the quality of darkness, led to misery ; that ceremonies led to happiness in the heavens of the gods, and that divine knowledge led to emancipation. To this sage are ascribed a law treatise known by his name ; and the division of some parts of the védū into chapters.

SECT. XXV.—*Pitamūhū.*

The Pūdmū-pooranū describes this philosopher as a hump backed young man, in the garb of a mendicant, having a dark scar on his right arm ; born at Gourēshikūrū ; his father's name Védū-gūrbhū ; his mother's Ūmbalika, his wife's Mishrūkēshū : respecting the father it is related, that he received his learning from Indrū, for protecting the cattle of his spiritual guide at the risk of his own life, and that his son Vrihūdrūt'hū read the védūs while in the womb. Pitamūhū lived at Koorookshétrū, near five pools filled with the blood of the kshūtriyūs whom Pūrūshooramū had killed in battle, and where Pūchūtūpa, a bramhūn, offered his own head as a burnt offering to Brūmha.

Pitamūhū worshipped the formulas of the védūs as God ; he taught that the world was eternal ; that the fate of all mankind was regulated by works ; that the gods were destitute of form ; or assumed forms only for the sake of being worshipped : that time and space, were, like God, eternal : that the quality of truth existed in all creatures ; that creatures were formed according to the merit or demerit of previous works. Future happiness, he said, was to be secured by practising the duties of the

three sects, the saivyaṣ, the shaktiṣ, and the voishnūvṣ. He had 15,000 disciples, the chief of whom was Nūchikē-ta, respecting whom it is fabled, that while offering a sacrifice, fire ascended from his skull, when Brūmha promised him, that he should always have his food without seeking it: and that he should understand the language of irrational animals, and be able to do whatever he pleased.

SECT. XXVI.—*Ūgūstyū.*

The following notices of this sage have been extracted from the Mūṣyū and Pūdmū pooranṣ, where he is described as middle aged, and corpulent; wearing a tyger's skin, and other parts of the dress of an ascetic.

Three remarkable stories are related of this philosopher: he once drank up the sea of milk, in order to assist the gods in destroying two giants who had taken refuge there. On another occasion, he devoured Vatapee, a giant in the form of a sheep, and destroyed another named Āwūlū. The third story is thus told: mount Vindhyū growing to such a height as to hide the sun from a part of the world, the gods solicited Ūgūstyū to bring down its pride, and he, to oblige them, and promote the good of mankind, proceeded towards the mountain; which, at his approach, fell flat on the plain (as a disciple prostrates himself before his spiritual guide), when the sage, without granting it permission to rise, retired; and not returning, the mountain continues prostrate to this day.

Ūgūstyū's first birth, when he was known by the name Dārhagnee, is placed in the vūrahūkūlpū, in the trētū yogū; his father Poolūstyū lived at Oojjūyinē. He

was again born, in the same water-pan with Vūshish-t'hū; and, in a following sūtyū yoogū, in the pūdmū kūlpū, his father's name was Mitra-Vūroonū. He married Lopamoodra; his hermitage was first at Kashēē, and then near a pool named after the god Kartikéyū at Gūngasagūrū.

This sage taught the continual necessity of works; also that time, regions, space, the human soul, and the védūs, were from eternity; that truth was discoverable by the senses, by inference, comparison, revelation, and through the unavoidable consequences resulting from facts; that God, when the active and passive powers were united, was possessed of form, which union Ūgūstyū compared to the bean, composed of two parts covered with the husk; that God creates, preserves and destroys, and will exist alone after the dissolution of all things; that he guides the hearts of men, and watches over them awake or asleep. To obtain God, or absorption, he directed the disciple to perform the appointed ceremonies for subduing the passions; to listen to discourses on the divine nature; to fix the mind unwaveringly on God; to purify the body by incantations and particular ceremonies; and to persuade himself, that he and the deity were one.—Heaven, he said, consisted in being entirely and for ever happy.

In creation, he said, the active power directed the passive, when the latter surrounded the universe with a shell, like that which incloses the seven different ingredients which compose an egg. From a water-lily growing from the navel of the active power, while asleep, sprang the

god Brümha, who soon peopled the earth, first, by beings issuing from his mind, and then by others from natural generation. Brümha divided his body into two parts, male and female; the former called Swayümbhoovü, and the latter Shütü-rōōpa.

Ügüstyü had many disciples: the most distinguished were Kooshikü, Koushikü, and Kannayünü. He was the author of the Ügüstyü-sünghita, and of two small works on the pooranüs.

SECT. XXVII.—*Küshyüpu*.

Particulars respecting this philosôpher are found in the Mûthabharütü, the Shrêē-bhagüvütü, and the Püdmü pooranü. In the latter work, he is described as an old man, in the dress of a religious mendicant, and is mentioned as one of the progenitors of mankind. His father was the celebrated Nürêēchee, who married Kûla. The place of his birth Kêdarü, and his hermitage was at the base of mount Himalüyü. His wives were Üditee, Vinûta, Kûdroo, Dünoo, Kasht'ha, Kakêē, Shénêē, Shookêē, and Mûnoo. He gave birth to many gods, giants, birds, serpents, beasts, and men.

Küshyüpu taught, that God was from everlasting; that the world was subject to perpetual change, and the human body to alternate joy and grief; that the earth was formed from five elements; that there belonged to it birth, existence, growth, age, decay, and destruction; that man had six passions, desire, anger, zeal, covetousness, insensibility, and pride; that God gave the védüs; that he was the creator, the enjoyer, and the destroyer; that God was independent of all, and that all was subject to

him ; that he was possessed of form ; that the way to obtain final happiness was by works of merit, and by divine knowledge, which knowledge, when perfected, led to emancipation ; that the earth arose from the union of the active and passive principles in nature ; that Brūmha was first created, who then gave birth to the rest ; and that final happiness consisted in the absence of all sorrow.—Kūshyūpū is said to have written a law treatise, and another on the virtues of the holy place Kédarū.

SECT. XXVIII.—*Parūskūrū*

Is described as a young man, of middle stature, of a dark brown complexion, covered with ashes, wearing a tyger's skin, having a pilgrim's staff in one hand, and a mendicant's dish in the other. He was born at Jalūndhūrū, and resided at Hūridwarū : his father's name was Boudhayūnū, and his mother's Koohōō. He taught, in general, the same doctrines as Ūngira. Bibhāndūkū was one of his disciples.

SECT. XXIX.—*Harētū*

Was born at Yogū-gandharū. His father, Chūvūnū, is mentioned in the pooranūs as cursing Indrū, and compelling the gods to partake of a feast given by Ūshwinēē and Koomarū, the two physicians of the gods, who were of the voidyū cast

He taught his disciples, that God and all the inferior deities existed only in the prayers of the védū, and had no bodily shape ; that the world was eternal ; that men were placed in the world according to their merits or demerits in former births ; that the védūs were without

beginning, and contained in themselves the proofs of their divinity; that all beings, from Brūmha down to the smallest insect, constantly reaped what they had sown in former births; that future happiness was obtained first by works, and then by wisdom; that emancipation consisted in the enjoyment of uninterrupted happiness.

Mooskoondū, one of Harēētū's disciples, substituted for the worship of images, that of the védū, and was employed day and night in reciting the verses of these books. Harēētū wrote a law treatise still known by his name.

SECT. XXX.—*Vishnoo.*

THIS philosopher, says the Pūdmū pooranū, was very thin, of a dark brown complexion, and wore a large clotted turban of his own hair. He was born at Ekamrūkanūnū, a sacred place on the borders of Orissa, but lived as an anchorite at Kamūgīree. Boudhayūnū; his father, was the author of the Toitirēēyūkū oopūnishūd, &c.; his mother's name was Mūnorūma. Vishnoo's son Kūhorū, wrote the Madhyūndinū shakha of the yūjoorū védū.

Vishnoo taught, that the védū was uncreated: that works previously performed influenced the birth, as well as the present and future destiny of men; that space, time, &c. were eternal; that the supreme cause existed like the seed of the cicer arectinum, in which the two parts made one seed, and which represented the active and passive powers of nature; that persons should first study the védū; next embrace a secular life, and discharge its duties; then retire to a forest, and practise the duties of a hermit; and that from thence they would ascend to future happiness, which consisted in an eternal

cessation from evil. His other opinions agree, in substance, with those of Védū-vasū. Vamū-dévū, a shoivyū, often mentioned in the pooranūs as an ascetic of great parts, was one of Vishnoo's disciples. Vishnoo wrote one of the smritees distinguished by his name, and also a work on Pooshkūrū, a place to which pilgrims resort.

SECT. XXXI.—*Katyayünū.*

The following particulars respecting this sage, the son of Krūtoo, born near Sooméeroo, have been collected from the Yogū-vashisht'hū Ramayünū, the Nündikéshwūrū, and the Vūrahū pooranū. The latter work describes him as a very old man, in the dress of an ascetic, with high shoulders, very long arms, and a broad chest. He was born when his mother Védū-vūtēē had only attained her twelfth year. Katyayünū married Sūdhūrminēē, and dwelt on mount Mündūrū, near the sea of milk. Here he taught, that the védū was eternal, as well as air, space, and time; that nothing was certain but existence and non-existence; that the reality of things was discoverable by the senses, by inference, by comparison, by sound, and by the necessity of things; that the destiny of all intelligences was regulated by the merit or demerit of works; that in the union of spirit and matter God existed in unity; that future unmixed and eternal happiness was to be obtained by discharging the duties of either of the three states assigned to men, that of a student, a secular, or a hermit. Among other disciples of Katyayünū, the names of Vibhabūsoo and Shringū-vérū are mentioned.

This philosopher wrote a law treatise which bears his name; also the Gourcē-shikhūrū-mahatmū, an illustration

of Paninee's grammar, and an explanation of the Sūg-skritū roots.

SECT. XXXII.—*Shūnkhū*

Was born in Noimishū forest ; his father's name was Poolūhū. By his wife Prūmūdbūra, he had a son, Ootūt'h-yū. He is described in the Brūmhūndū pooranū as of a yellow complexion, wearing a deer's skin thrown over his back, and twisted reeds instead of a garment round his loins.

Shūnkhū taught, that emancipation was to be obtained by works of merit, with the true knowledge of Brūmhū ; that God gave existence to things by an act of his will ; that Brūmha was born from the navel of Vishnoo ; that from the wax of the ears of Vishnoo two giants arose, who died soon after their birth ; that from the flesh of these giants the earth was created ; that Brūmha next caused creatures to spring from his mind, and afterwards gave birth to them by natural generation. Next, he created, or rather defined, sin and holiness ; and, being regulated by these, finished the work of creation. I find the names of two of Shūnkhū's disciples, Kūhorū and Ootūnkū, mentioned as having written on the Hindoo law. One of the smritees bears the name of this philosopher.

SECT. XXXIII.—*Likhitū*.

This philosopher is said by the Pūdmū-pooranū to have been born at Oottūrū-kooroo, from which work we learn that his father's name was Javalee, and his mother's Ūlūmboosha ; that he was tall, and of a dark complexion ;

that he covered his body with ashes, and wore over his loins a tyger's skin. He performed his devotions as a yogēē upon Mündürü, the mountain used by the gods in churning the sea.

He taught that future happiness was to be obtained by divine wisdom, assisted by the merit of works; that both were equally necessary, for that a bird could not fly without two wings; that God was visible to the yogēē, and that the body in which he appeared was unchangeable. Respecting creation, his doctrine was similar to that taught by the philosopher Vishnoo. He considered future happiness as consisting in absence from all things connected with a bodily state. Richēčkü, a sage, who employed himself constantly in offering the burnt-sacrifice, was one of Likhitü's disciples. A law work, known by his name, is attributed to Likhitü.

SECT. XXXIV.—*Ashwālayānū.*

Two or three pooranūs describe the person of this sage: the Pūdmū pooranū mentions him as an old man, in the dress of a yogēē. Mūrēēchee was his father; his wife Ayūtee invented various religious customs known at this day among the Hindoo women. One of his disciples, Akūnayū, is famed as an excellent chanter of the védūs at sacrifices.

This philosopher taught the necessity of ceremonies, as well as of divine wisdom; but forbad his disciples to seek for a recompense from works; further, that God was not a being separate from his name; that taking to himself his own energy he created the universe; that being

all-wise, he could not be disappointed in his decrees ; that creation arose by degrees, not all at once : that every separate existence had a variety of uses ; that the works of God were wonderful and indescribable : they arose, they existed, they perished ; that they contained properties leading to truth, to restlessness, and to darkness ; that God was a visible being, not composed of the primary elements, but a mass of glory ; that creatures were formed in immediate connexion with their future merits and demerits ; and that absorption consisted in the enjoyment of undecaying pleasures. Two works are ascribed to this sage, one of the smritees, and a compilation from the rig védû, on the ceremonies called Ashwûlayünû Grihyû.

SECT. XXXV — *Pûrashûrû.*

In the Pûdmû and Brûmhû-voivûrttû pooranûs this philosopher is described as a very old man, in the dress of a mendicant. His father's name was Shâktree, and his mother's Ila. He resided at Shrêê-shoîlû, and is charged with an infamous intrigue with the daughter of a fisherman ; to conceal his amour with whom, he caused a heavy fog to fall on the place of his retreat. Vêdû-vasû, the collector of the védûs, was the fruit of this debauch.

The doctrines embraced by this philosopher were the same as those afterwards promulgated by his son, and which form the system of the védantû school. Pûrashûrû had 15,000 disciples, the chief of whom were Idhmûsénû, and Ūrûvindû.

SECT. XXXVI.—*Gûrgû.*

A few particulars respecting this sage are scattered up and down in several pooranûs. He is said to have been

born at Mit'hila, and to have performed his devotions on the banks of the Gündükēē. He was a follower of Kūpilū, the founder of the Sankhya philosophy ; but added to the opinions of his master, that the man who was animated with ardent devotion in his religious duties, whatever opinions he embraced, would obtain final emancipation.

SECT. XXXVII.—*Koot'hoomee.*

Several pooranūs describe this sage, born at Būdūrik-ashrūmū,^k and living at Gandharū, as a tall man, advanced in years, dressed as a mendicant. His father, Narayūnū, was a philosopher ; and his son Kootsūnū wrote a small tract on the rules of poetry.

Koot'hoomee taught that God was visible ; that he who sought emancipation must practice the duties incumbent on a person in a secular state till the age of fifty ; then retire to a forest, practise the five modes of austerity, and offer a constant sacrifice with clarified butter, fixing his mind on God. He further taught, that God created the world in immediate connection with works of merit and demerit ; that the védū existed from eternity, and derived its proof from itself ; that time and space were invariably the same ; that the body was subject to change ; that the animal spirit, and the soul, were immortal ; that instinct belonged to animal life, and wisdom to the soul ; that error was not absolute, there being no fault in the senses ; but that it arose from confusion in the memory united with conjecture ; that happiness and misery were the inseparable companions of works of merit and demerit.

^k The jūjūbee hermitage ; from būdūrū and ash'rūmū.

SECT. XXXVIII.—*Vishwamitrū.*

The Ramayñū and the Mūhabharūtū contain a number of facts respecting this sage, the son of king Gadhee. Ramū drew him from his retirement at the Siddhashrūmū,¹ the place of his devotions, and placed him near himself.

This sage taught, that there were five kinds of knowledge, certain, uncertain, false, apparent, similar; that the works of God were incomprehensible, and though without beginning, were created, flourished, and then decayed; that creatures were possessed of desire, anger, covetousness, insensibility, excessive passion, envy; that the power and the providence of God were wonderful and inconceivable; that both the will and the decrees of God were irresistible. He also taught, that God was visible, but that he was not clothed with a human body, in which we see, first, the child, then the youth, and then the aged man; that he was not susceptible of the sensations common to bodies, but that he was able to perform whatever he chose with any of the powers of his body; that God formed the universe by his own will, connecting the fates of men with works arising from the circumstances of their lives. The way to emancipation he said, was, first, to receive the initiatory incantation from a spiritual guide; then to listen to his instructions; then to fix the mind on God, and perform works of merit without the desire of reward. He affirmed, that future happiness consisted in the absorption of the soul into the ever-blessed Brūmhū.

Vishwamitrū had 10.000 disciples, at the head of whom was Mitrū; who taught that the whole of the religion of

¹ The hermitage of perfection.

the kallee-yoogū, consisted in repeating the name of God. One of the smritees is attributed to this philosopher, as well as a work in praise of the holy place Jwala-mookhū.

SECT. XXXIX.—*Jūmūdūgnēe.*

Accounts of this philosopher, the son of Bhrigoo, are found in the Shrēe-bhagūvūtū, in the Ramayñū, in the Ekamrū, the Nūndikēshwūrū, and the Pūdmūpooranūs; he is described as an old man, of the middle size, dressed like a mendicant. He resided at Gandharū, and, by his wife Rénooka, had Pūrūshoo-ramū, the ferocious destroyer of the kshūtriyūs. Among his disciples were numbered Hūddū, Shatyayūñū, &c. This last person is mentioned as the author of the Dhūnoorvėdū-karika, a work on archery.

Jūmūdūgnēe taught, that God was visible, and assumed every variety of form; that future happiness was to be obtained by devotion, assisted by a sight of the image, by touching it, by meditation on its parts, worshipping its feet, or in its presence, bowing to it, serving it from affection, and giving up the whole person to it. All other religious ceremonies he rejected; as well as the doctrine of absorption; he disliked the idea of losing a distinct existence, as a drop is lost in the ocean: he facetiously observed, that it was delightful to feed on sweetmeats, but that he had no wish to become the sweetmeat itself. He taught the pouranic absurdity, that Vishnoo formed the universe out of the wax in his ears.—Jūmūdūgnēe is considered as the author of a law treatise, and of another on religious ceremonies.

SECT. XL.—*Poit'hēēnūsee.*

In the Skündū pooranū, this philosopher is described as a young man, in the dress of a religious mendicant, with arms long enough to reach down to his knees. His father's name was Pūrvūtū, and his mother's Dēvū-sēna; by his wife Sooshcēla he had one son, Gourū-mookhū. He resided at Hūridwarū, and taught that God was visible and eternal; that the universe was composed of uncreated atoms, incapable of extension, and that merit and demerit, as well as the universe, were eternal;^m that future happiness, consisting in unchangeable joy, was secured by attention to religion, and by divine knowledge; that creatures were born in circumstances regulated by previous merit or demerit.—Arshnisēnū was one of this philosopher's most distinguished disciples.

SECT. XLI.—*Ushira.*

The Pūdmū pooranū states, that this philosopher was born in Kashmēērū; that his father was the celebrated sage Doorvasa; and the name of his mother Raka. His wife's name was Ila, and that of his son Védū-gūrbhū. Vishwū-rōōpū, whose name is mentioned as the priest of Indrū, was one of his disciples. Ushira lived as a yogēe at Shrēē-shoilū.

^m It was the opinion of this philosopher, as well as of most of the Hindoo learned men, that happiness and misery arise only out of human actions having merit or demerit in them; but that creatures, immediately on their birth, and before they have done any thing good or evil, begin to enjoy happiness or endure misery; and that this is the same if we trace through a person's preceding births up to indefinable periods. By these doctrines they were driven to the necessity of concluding, that to men were attached merit or demerit from all eternity.

He taught, that the védūs were eternal ; that Vishnoo was not their author, but the first who chanted them ; that they contained the rule of duty, and that whatever was forbidden in them was evil ; that human actions produced consequences in a future state ; that all the events of life were regulated by the actions committed in a preceding birth : that God himself was subject in his government to the merit and demerit of works ; that is, he could do nothing for or against his creatures but according to their works ; that the gods have no visible form, but are to be worshipped in the prayers or incantations of the védūs ; that the way to procure emancipation was by first performing the duties of a brūmhacharē, then those of a secular person, and then those of a hermit, offering constantly the sacrifices prescribed in the védūs ; and that future happiness consisted in possessing uninterrupted eternal joy.

SECT. XLII.—*Prūjapūtec.*

The Shivū-dhūrmū, Bayūvēcēyū, and the Kopilū oopū-pooranūs contain partial accounts of this sage, who is described as a very old man, with a grey beard, dressed as a mendicant. His father Prūt'hoo dwelt on the banks of the Réva, the son at Hingoola, where, though a sage, he lived a secular life, and reared a family.

Prūjapūtee taught, that God was invisible, though possessed of form, and dwelt in unapproachable light or glory, as the gods who dwell in the sun are not seen except in the rays of glory proceeding from that luminary ; that final happiness could only be obtained by those who possessed a fixed mind, and practised uninterrupted devotion ; that the souls of the wicked left the body by the

vents in the lower extremities ; those of the pious by the eyes, or by the openings in the head ; and those of perfect yogēēs from the suture of the head ; that final beatitude consisted in absorption into the Great Spirit.

SECT. XLIII.—*Narējūnghū.*

In the Skündū pooranū, and the Nūndee-bhashitū, this sage is described as a very old man, in the dress of a yogēē. A place at Benares has been named after his father Joigēēshūvyū, who is said to have lived there as an ascetic. Narējūnghū was born at Hingoola, but resided at Benares.

He taught that God was visible ; that the merit and demerit of works were inseparably interwoven with a person's fate ; that from ceremonies arose desire ; from desire, anger ; from anger, intoxication of mind ; from intoxication, forgetfulness ; from forgetfulness, the destruction of wisdom ; and from the latter, death, in one of its eight forms, viz. disgrace, banishment, &c. He traced time from moments up to the four yōgūs ; described the sins which produced the different transmigrations ; laid down seven modes of ascertaining truth ; taught that God produced the universe by his command, and united the fates of men to works of merit and demerit ; and that by a progression, through ceremonies, the devotee would arrive at perfect abstraction, and then obtain absorption.

SECT. XLIV.—*Chyvūnū.*

The Dēvēc-bhagūvūtū and the Pūdmū pooranū give something of the history of this sage, describing him as

a young man, in the dress of a mendicant, living on the banks of the Yúmoona. Boudhayünü was his father; his mother's name was Kūbērdhanēē.—Chyvünü seems to have entertained atheistical opinions. He taught, that the world had no creator; that sound alone was God; that the védū was eternal, and contained its own evidence within itself; that happiness and misery arose out of the conduct of mankind; that the primary elements were eternal; that the fate of men arose out of works having no beginning; that there were three states proper for men, that of the student, the householder, and the hermit; that the four degrees of happiness belonging to a future state were to be obtained by the performance of religious ceremonies; that this happiness followed the renunciation of works and their fruit.—Chyvünü was the author of a law treatise known by his name; of the Yogū-sūnghita, and of the Acharū-kūdūmbū.

SECT. XLV.—*Bhargüvü.*

This sage, the son of Bhrigoo, and one of the smritee writers, for assisting the giants, was devoured by Shivü, and afterwards discharged with his urine, when he assumed the name of Shookracharyü, and became preceptor to the giants. He was born in Kétoomalü beyond Himällyü, where he practised his devotions, living on chaff.

SECT. XLVI.—*Rishy üshringü.*

The pouranic writers have given a filthy account of the birth of this sage, and placed deer's horns on his head. Notwithstanding this approach to the brutal shape, he is said to have married Shanta, the daughter of king Lomū-padü; and to have written one of the smritees: he em-

braced the opinions of the Patñjñlũ school. His father, Vibhandũkũ, was learned in the samũ védũ.

SECT. XLVII.—*Shatyayññũ*.

The Mũhabharũtũ and Pũdmũ pooranũ describe this sage as an old man, of dark complexion, habited as a yogẽẽ. His opinions were the same as those of Pũtññlũlẽ: he taught his disciples to devote body, mind, speech, and their whole existence to God; continually repeating his name, celebrating his praise, listening to descriptions of his qualities, and preserving entire devotion to him.

SECT. XLVIII.—*Moitrayññẽẽyũ*.

A fragment of the history of this sage; the son of Mitrayññũ, I have found in the Skũndũ and Doorvasũ-ooktũ pooranũs, where he is described as a young man, in the dress of a yogẽẽ. His opinions were similar to those of the Voishẽshikũ school. Kashũkrishnũ, one of his disciples, is mentioned as the author of a very ancient Sũngskritũ grammar. The sage himself wrote one of the smritees.

SECT. XLIX.—*Shoonũ-shẽphũ*.

Three works, the Vayũvẽẽyũ pooranũ, the Shrẽẽ-bhagũvũtũ, and the Mũhabharũtũ, contain fragments respecting this sage, whose father, Toombooroo, was a celebrated musician. Niyũtẽ, his mother, became famous by the instructions she gave to her sex. Shoonũ-shẽphũ was once on the point of being offered as a human sacrifice, but was saved by Vishwamitrũ.—He taught the doctrines of the Mẽẽmangsa school; to which he added, that mate-

rial things underwent no real change; that birth and death were only appearances. He recommended the life of a hermit after the age of fifty, and declared that, after completing in a forest the devotions of such a state, a person would obtain emancipation. He further taught, that God did not so entirely place man under the influence of works, as that he should not be able to change his destiny.

SECT. L.—*Yūgnū-parshwū.*

This ascetic is described in three pooranūs as a young man of light complexion, in the dress of a mendicant. His father Sakyayūnū was a celebrated philosopher; his mother's name was Soomūtee. He was born on the banks of the Nūrmūda, where the vanū-lingūs are found; but lived at Hūridwarū, where he collected a number of disciples, and directed their attention to what was of constant obligation; to what was obligatory in certain circumstances, and what might be obtained from certain religious actions. He described the effects of the different qualities born with man, and the way of drawing a man born with bad qualities into the path of truth: he maintained that God was invisible, indescribable; that in fact the védū was God; that God formed creatures in an inseparable union with their future destiny; that absorption consisted in the enjoyment of perpetual happiness; and that the person who, by works, raised his mind, and fixed it supremely on God, would obtain absorption. He wrote one of the smritees, and a work called Tēert'hū-Nirnūyū.

SECT. LI.—*Karshnajinee,*

Another of the smritee writers, noticed in the pooranūs as a mendicant, taught, that God was a material being,

dwelling at the extremity of his works, and giving rise to the universe by his own will ; that religious ceremonies and austerities led to future happiness. Many of the opinions of Karshnajinee were like those of the Noiyayikū sect. Some medical information, especially relating to the pulse, is said to have been given by this philosopher.

SECT. LI.—*Vojjūvapū.*

This sage, descended from Unjira, is placed among the mendicants known by the name of Pūrūmhūngsūs ; like them he wore no clothes, nor conversed with men. His opinions were similar to those of the Védantū sect.^a

SECT. LIII.—*Lokakshee.*

This sage is mentioned in several poorantīs as a young man, blind of one eye, wearing the dress of a mendicant. His father, Chitrūkūtoo, lived at Kanchee ; but Lokakshee made mount Shrēṣṣhoilū the place of his devotions. He taught, that the true shastrū substantiated its own legitimacy, and needed not foreign proof ; that the works

^a While this sheet was going through the press, the learned Hindoo who was assisting in the work, and who belonged to the védantū sect, was taken ill. the author visited him, and in conversation, when the custom of the Hindoos of offering a goat to Kalē, to obtain recovery from sickness, was mentioned, he expressed his abhorrence of taking away one life under the hope of restoring another—he added, that he knew he must shake off this body to-day, or to-morrow, or the next day ; that he must go through his sin-procured measure of sufferings ; that though he was aware that he was culpable, he could not suppose that a few confessions could influence God in his judgment towards him ; that in fact, he would lay no burden upon God—he would repeat his name—that he would not omit—and then, leave the rest to God.

of philosophers were full of contradictions ; hence, being liable to error, they were obliged to derive their proofs from the védũ. A celebrated verse, often quoted by the Hindoos, but difficult to be understood, is ascribed to Lokakshee :

“ *The védũs are at variance—the smritees are at variance.*

He who gives a meaning of his own, quoting the védũs, is no philosopher ; True philosophy, through ignorance, is concealed as in the fissures of a rock ;

But—the way of the Great One—that is to be followed.”^m

The creator, he taught, communicated a power to the universe by which all things were kept in existence ; he likewise maintained, that God was possessed of form, otherwise he could not be light and the source of light, as he is described in the védũs ; that all things were subject to the divine will ; that a person should first seek divine wisdom ; then join the devout, and recite the praises of God, read the sacred books, and excite his passions to a devout fervour. Future happiness he described as perennial joy, unmixed with sorrow. One of the smritees, also Lobayũtũkũ, one of the tũntrũs, and an astrological work, are ascribed to his pen.

SECT. LIV.—*Gargyũ.*

The Skũndũ and Pũdmũ pooranũs describe this sage, the son of Gũrgyũ, born at Prũyagũ, and residing chiefly at Benares, as a tall man, in the dress of yogẽẽ. His

^m This learned man appears to have been disgusted with the contradictions and absurdities of the Hindoo writings, not excepting even the védũs. To meet the objection—If all are false, what then are the people to do ? he adds, the way of the Great One, or of him whose mind is absorbed in religion, must be followed.

opinions were those of the Patñjñlũ school. His son, Trinũvindoo, is mentioned as learned in the samũ védũ.

SECT. LV.—*Soomũntoo.*

This sage is mentioned in the Bhũvishyũt and other pooranũs as a descendant of Vũshisht'hũ. A work on the civil and canon law goes by his name.—He taught his disciples, that God was to be worshipped through the incantations of the védũs, and that future happiness was to be obtained by acquiring wisdom, and performing works of merit. It is difficult, however, to distinguish the opinions of this sage on the origin of things from pure atheism. He maintained, that there was in nature an uncreated seed, from which all beings sprung, but that their future destinies were determined by their own conduct.

SECT. LVI.—*Jatookũrnũ.*

This philosopher is described in two of the pooranũs as a mendicant of middle stature, and of dark complexion : his father's name was Ashwũlayũnũ ; his son Bhũdrũvũrma is mentioned as a religious writer. Jatookũrnũ was born in Kooch-Véharũ, and resided at Chũndrũ-Shũkhũrũ.

He taught, that God was possessed of form ; and yet, that he was not to be conceived of ; that he was unchangeable, and ever-blessed ; that the reality of things was discoverable by five kinds of proof ; that the world consisted of matter partly eternal and partly created ; that space, time, &c. were uncreated ;ⁿ that creation arose

ⁿ Pũrchũ-jũnũ, one of the disciples of this sage, contended, that making any thing beside God eternal, was to make more than one God.

out of the will of God, who created a power to produce and direct the universe. He exhorted the person in pursuit of future happiness, first to think on God, then to listen to discourses on the divine nature, to speak of God, and to have the mind filled with thoughts of him, which would be followed by absorption.—One of the smritees, and a compilation on military tactics, are ascribed to this sage.

SECT. LVII.—*Yayanū.*

I have extracted a fragment respecting this philosopher from the Pūdmū pooranū and the Yogū-Vashisht'hū-Ramayānū, in which he is described as a tall young man, dressed as a mendicant. His father's name was Oorooloma; his birth-place Gandha; and the scene of his devotions, the side of the river Nūrmūda.—This sage embraced the opinions of the Mēēmangsa school.

SECT. LVIII.—*Vyaghrū-padū.*

The Yogū-Vashisht'hū-Ramayānū, and other works, describe this sage, the son of Boudhayānū and Vipasha, as a very tall mendicant, dressed like an ascetic; his bunch of matted hair as reaching down to the ground, his nails as growing to such a length as to curl round the ends of his fingers; and his feet as resembling those of a tyger.^o He is said to have been born in the forest of Ekamrū; the place of his devotions was Jwala-mookhū. From his son, the country Ooshēnūrū derives its name.

He acknowledged only nature, or chaos, as the mother

^o Hence his name was formed out of vyaghrū, a tyger, and padū, a foot.

of the universe; and taught, that greatness,^p pride,^q matter;^r water, fire, wind, and space, were first created, and that from these arose the sixteen powers of animated nature; that there was no other God but mind, or rather life, but that God was sometimes abstracted from matter, and at other times united to it; that to destroy life for any other purpose than for sacrifice was wholly evil; and to do it for sacrifice, though commanded by the védṭi, was partly evil; that the reality of things was discovered by inference, by the senses, and by sounds; that he who possessed the true knowledge of God was in the way to final emancipation, and that separation from matter was in reality absorption, or led immediately to it.—To this sage is ascribed one of the smriteers. Among his disciples was Oodēchū, the founder of a sect of philosophers.

SECT. LIX.—*Vyaghrū-kūrnū*.

Several of the pooranūs mention this sage, who is described as a naked old man, in the dress of a yogē; his behaviour sometimes resembled that of an insane person; at one time he sung; at another danced, at another wept, and at other times he stood motionless. Vilwodū-kēshwūrū is mentioned as the seat of his devotions. He taught, that God was eternal, but that the world was false, though God was united to it. His other opinions were similar to those of the védantū philosophers.

^p Mūhū, here translated greatness, means, in the Hindoo philosophical works, intellect.

^q The word uḥūka:ū, here translated pride, means consciousness of distinct existence.

^r Or, perhaps, the archetypes of organized matter.

CHAP. II.

The Hindoo Writings.

SECT. I.

THE Hindoos arrange the whole of their learned works under eighteen heads, and speak of them as embracing eighteen kinds of knowledge.

The *four védūs*, viz. the rik, the yūjoosh, the samṛ, and the ūt'hūrvū.

The *four oopū-védūs*, comprize the ayoo, on the science of medicine, drawn from the rig-védū; the gandhūrvū, on music, from the samū-védū; the dhūnoo, on military tactics, from the yūjoosh, and the silpū, on mechanics, from the ūt'hūrvū.

The *six ūngūs*, viz. shikshyū, on pronunciation; kūlpū, on ceremonies; vyakūrūnū, on grammar; chūndū, on prosody and verse; jyotishū, on astronomy; and nirook-tū, an explanation of difficult words, &c. in the védū.

The *four oopangūs*, viz. the pooranūs, or poetical histories; the nayū, or ethics; the mēēmangsa, on divine wisdom and on ceremonies, and the dhūrmū shastrū, or the civil and canon laws.

The author has prefixed to the succeeding account of the Hindoo writings, arranged under their appropriate heads, lists of all the works in each department of literature, so far as collected by the College of Fort-William, by H. T. Colebrooke, Esq. and by the Society of Mission-

aries at Serampore. The author is aware, that there will be little in this assemblage of names either to amuse or inform the reader ; but he thinks he can hardly give any thing, more likely to convince the reader of the extensive nature of the Hindoo literature ; and he has added explanations, as far as he could obtain them, of the leading subjects embraced by each treatise.

SECT. II.—*List of Treatises now extant, under the head Védũ.*

The whole védũ is divided into three parts : the mün-trũs and ganũs, or prayers, hymns, &c.—the theological part, called the bramhũnũ ;—and the gnanũ, or philosophical kandũ ; beside which, many selections have been made from the védũ by different sages. The author, as far as he has been able, has arranged the following treatises in this order ; though he fears that some errors may have crept into his arrangement.

A Division of the Védũ, containing (Garũ, Müntrũ) Hymns, Prayers, &c.

Rig-védēyũ-sũnghita,* part of the rig-védũ.

Rig-védēyũng-pũdũng,† prayers, &c. from ditto.

Apũstũmbũ-pũdashtũkũ, prayers, &c. by Apũstũmbũ, from ditto.

Arũnyũ-pũchũkũ, first prayers, &c. from ditto, in five parts.

Shũtũpũt'hũ, rules, prayers, &c. from ditto.

A comment on the rig-védũ-chũndũ.

Yũjoor-védũ-sũnghita, with a comment.

* The complete collection of prayers in each védũ is called its sũnghita.

† From pũdũ, a measure of verse.

Arünyû-ganû pûddhûtee, directions for chanting in forests, from the yûjoor-védû.
 Shooklû-yûjoosh-sûnghita, part of the white yûjoor-védû.
 Shooklû-yûjoosh-pûdûng, ditto.
 Vajûsûnéyû-sûnghita, ditto
 Krishnû-yûjoosh-sûnghita, prayers, &c. from the black yûjoor-védû.
 Krishnû-yûjoosh-pûdûng, ditto.
 Oitûréyû-sûnghita, a collection of prayers, &c. from the yûjoor-védû.
 Toittirêcyû-sûnghita, from ditto.
 Oudgatritwû, hymns from the samû-védû.
 Arünyû-ganû," ditto, to be chaunted in forests.
 Oohû-ganû, ditto, to be sung with abstraction of thought,
 Samû-védû-arünyû-ganû, ditto, to be chaunted in forests.
 Pûdû-stobhû, hymns from the samû-védû.
 Mûhanamna-pûdûng, from the samû-védû.
 Samû-védû-oottûrarchikû, the last mûntrûs of this védû.
 Samû-védû-vishwû-ganû.
 Stotrû-yûgnûka, hymns sung while the clarified butter is poured on the fire.
 Ūtiriktû-stotrû-yûgnûka, hymns from the samû-védû.
 Prûstotrû-yûgnûka, ditto.
 Vrihûn-mûha-nandêekû, prayers, &c. from ditto.
 Sûptû-êêshû-stotrû-yûgnûka, seven divine hymns, from the samû-védû.
 Ūt'hûrvû-védû-sûnghita, prayers, &c. from the ūt'hûrvû.

The Bramhûnû, or Theological Part of the Védû.

Rig-védû-bramhûnû, and its comment.
 Yûjoor-védû-bramhûnû, and its comment.
 Samû-védû bramhûnû.
 Ūt'hûrvû-védû-bramhûnû, and its comment,

^u Ganû, a hymn or song.

Rig-védû-vidhanû^x-vrihût, an explanation of the rig-védû-bramhûnû.

Arshéyû-bramhûnû, a part of the rig-védû.

Ûgnee-bramhûnû, rules for burnt sacrifices, from the rig-védû.

Madhyûndinû-bramhûnû, a part of the rig-védû, with a comment.

Bûdhoo-grihû-prûvêshûnû-vidhee^y, rules towards a bride, part of the rig-védû.

Rig-védanoo-vakhyû, a comment.

Nimbadyû, part of the rig-védû, with a comment,

Koondû-mundûpû-vishûyû, part of ditto.

Yûgnû-prayûshchittû-vivûrûnû^z-shroutû, part of ditto.

Arûrt'hisû-yûgnûka, part of ditto.

Nêrtee mûnjûrêe-rig-védû, duties prescribed in this védû.

Nrisinghû-tapinêe, from the rig-védû, with a comment.

Prûpat'hûkû-grûhû-kandû, part of the rig-védû.

Vishwûjîdûtiratrû, instructions respecting two sacrifices known by the names vishwûjî, and ûtiratrû, from the yûjoor-védû.

Gopalû-tapinee-moolû, a part of the yûjoor-védû.

Yûjoor-védû-sûngskarû^a-gûnû-pûtee.

Shoonyû-pûrishishtû-ahitagnee-shroutû, an appendix, on the duties of the sagnikû bramhûns, from ditto.

Yûgnû-tûntrû-soodha-nidhee, part of the yûjoor-védû.

Toittirêeyashtûkû^b, rules, &c. from the black yûjoor-védû.

Toittirêeyû-bramhûnû, rules from the yûjoor-védû.

Védûka-bramhûnû, a part of the yûjoor-védû.

Kênopitû-bramhûnû, ditto.

Oitûrêyû-bramhûnû, ditto, with a comment.

^x Vidhanû, law. ^y Budhoo, a wife; grihû, a house; prûvêshûnû, to enter; vidhee, a law. ^z Prayûshchittû, atonement; vivûrûnû, account.

^a Mr. Colebrooke has translated sungskarû, by the word sacrament.

^b See a following paragraph on the divisions of the védû.

Bramhñnũ-pũchũkũ, with a comment.

Sũvũnũ-kandũ, rules respecting the closing ceremonies at sacrifices, from ditto.

Vishwũ-prũkashũ, a part of the yũjoor-védũ.

Ūgnishtomũ-pũddhũtee, part of ditto.

Voishwanũrũyũ-yũgnũka, part of ditto.

Koondũ-dotũ-sũtũkũ,^c part of ditto, on sacrificial pits, with a comment.

Sũngskarũ-gũnũ-pũtee, part of the yũjoor-védũ.

Eeshadhyayũ, part of ditto, with a comment (bhashyũ,^d)¹ and another on the bhashyũ.

A comment on the Kũrmũ-prũdũpũ, part of the yũjoor-védũ.

Triratrũ-yũgnũka,^e part of ditto.

Yũgnũkalakhyũ-homũ-pũddhũtee, ditto.

Dévũ-yagnĩkũ-bhashyũ-yũgnũka, ditto.

Yũgnũ-tũntrũ-soodha-nidhee-kũndũ, ditto.

Yũjoor-védũ-bramhñnũ-bhashyũ.

Samũ-vidhanũ-bramhñnũ, explanation of the bramhñnũ.

Sũrvũswũ-bramhñnũ, forms from the samũ-védũ for the sacrifice called Sũrvũswũ, in which the royal sacrificer offers all his wealth, and the taxes of his kingdom for six months

Chandogyũ-bramhñnũ, rules from the samũ-védũ, with a comment on ditto.

Samũ-védũ-grũhũ-shantee, hymns, &c. for removing the influence of an evil planet.

Sũũryũ-shũtũkũ,^f part of the samũ-védũ.

Arũnũyũ, part of ditto.

Somũ-sangĩkũ-pũdhart'hũ, instructions respecting sacrifices with the juice of the moon-plant, from the samũ-védũ.

^c Su, with, and tũka, a comment. ^d Bhashyũ signifies a comment by a divine sage; and tũka, a comment by a human writer.

^e Yũgnũ, a sacrifice. ^f Grũhũ, a planet. ^g Shũtũkũ, a hundred.

Ūgnishtomñ-samñ-yūgnñka, rules respecting a sacrifice called ŷgnishtomñ.

Bramhññ-chñndñsee, rules for poetical measures.

Ūt'hñrvñ-védñ-mñngñlñ-kandñ, a part of this védñ, termed the propitious, in opposition to those parts termed sanguinary.

Ūt'hñrvñ-tapinēē, devotional forms^b from the ŷt'hñrvñ-védñ, with a comment.

Prayñschittñ-kñndñ, a part of the ŷt'hñrvñ-védñ, relating to expiations.

Shroñtñ-yñgnñka, on the sacrifices commanded in the védñ.

Vñsñ-bramhññ.

Bramhññ-pñnjika, a directory regulating the times for different ceremonies.

Jotee, rules for sacrifices.

Prñtishakhyñ-sñtēēkñ, a comment on the shakhas of the védñ.

Shiksha, rules for chanting the védñ.

Apñstñmbñ-bramhññ, rules by this sage.

Ūtiriktñ-yñgnñka, an appendix on sacrifices.

Oottñrñ-tapinēē-vivñrññ.

Chñndñ, on the poetical measures of the védñ.

Bramhññ-mññtrñ, theological instructions and prayers.

The Philosophical Treatises, or Oopñnishñd.

*Vrihñdarñnyñkopñnishñd, a part of the rig-védñ, with a bhashyñ and tēēka.

Shwétashwñtñropñnishñd, ditto.

Yñjoor-védopñnishñd.

^b The oopañññ, partly devotional and partly philosophical, is another division of the védñ; the devotional respects those parts which teach the worship of God in some visible form with the mind only.

*Oitûréyopûnishûd, with a comment on ditto, and another on the bhashyû, from the black yûjoor-védû.

Oitûréyûkarûnyart'hopûnishûd, a part of the yûjoor-védû.

*Eeshavashyopûnishûd, part of the yûjoor-védû, with a comment on ditto (bhashyû,) and another on the bhashyû.

Varoonyoopûnishûd, ditto.

Nirooktû-gûrbhopûnishûd, ditto.

*Kénopûnishûd, part of the samû-védû, with a comment on ditto, and another on the bhashyû.

*Chandogyoopûnishûd, a part of the samû-védû, with a bhashyû and tēṭka.

Narayûnopûnishûd, from the samû-védû.

*Toitirēyopûnishûd, with a comment on ditto, and another on the bhashyû, from the ūt'hûrvû-nû.

*Kat'hûkopûnishûd, with a comment on ditto, and another on the bhashyû, from the ūt'hûrvû-védû.

*Prûshnopûnishûd, with a comment on ditto, and another on the bhashyû, from the ūt'hûrvû-védû.

*Mandookyopûnishûd, with a comment on ditto, and another on the bhashyû, from the ūt'hûrvû-védû.

*Mûndûkopûnishûd, with a comment on ditto, and another on the bhashyû, from the ūt'hûrvû-védû.

Ūt'hûrvûnopûnishûd.

Bramhûnopûnishûd, from the bramhûnû of one of the védûs, with a comment.

Sûkûlû-védopûnishûd, a philosophical treatise common to all the védûs.

Ūrû-oopûnishûd.

Sûnghitopûnishûd.

The oopûnishûds are sixty-two in number, though many are comprised in a few leaves; of the ten which are chiefly studied in Bengal, because they contain matters of dispute between the sects who follow the

dūrshñūs, and which are distinguished in the preceding list by a star, the Vrihūdarūnyūkū and the Chandogyū only are of any length. “The proper meaning of oopū-nishūd,” says Mr. Colebrooke, “according to Shñnkūrū, Shayññū, and all the commentators, is divine science, or the knowledge of God: and, according to the same authorities, it is equally applicable to the theology itself, and to a book in which this science is taught.”

Selections from the Védū, by different Sages.

Hirūnyūkéshee-sōōtrū-yūgnūka, part of the yūjoor-védū.
Bramhññū-bhashyū, a comment on the bramhññū by Madhūvū.¹

A comment on the Mourū-padū, with a comment on ditto.

Kūrmantū-sōōtrū-bhashyū-shroutū, a treatise on different ceremonies, with a comment.

Ūgni-htomū-prūyogū-shroutū-yūgnūka, a treatise on sacrifices.

Ugnishtomū-prūyogū-yūgnūka, ditto.

Vishnoo bhūttee-shroutū-yūgnūka, on ditto, by Vishnoo-Bhūttee.

Pratishakhyū-bhashyū, on the sakhas, by Oovūtū.

Ragū vihingsññū-vrūtū-nirnūyū, on the subjugation of the passions.

Sōōtrū-pōōrvū-oottūrū, the first and last sections of the védū-sōōtrūs.

Ashwūlayññoktū-vrittee-narayññē, a treatise by Ashwūlayññū.

Ashwūlayññū-sōōtrū, an abridgment of the forms of the rig-védū by Ashwūlayññū.

¹ Madhūvū wrote a commentary on the whole védū, and is esteemed a very excellent writer.

Amplification of ditto (vrittee).

Apüstũmbũ-védũ-pũribhasha, an explanatory preface by Apüstũmbũ.

Apüstũmbũ-prũyogũ, a treatise, by this sage.

Apüstũmbũ-sõõtrũ, a similar work, from the yũjoor-védũ.

Apüstũmbũ-bhashyũ, a comment on the preceding work by some sage.

Apüstũmbũ-tēēka, a comment on the bhashyũ, by a human writer.

Apüstũmbũ-pũdũ-prũt'hũmũ-shroutũ, on different duties.

Apüstũmbũ-sõõtrũ-bhashyũ-sũtēēkũ, the text, comment, and a comment on the latter.

Apüstũmbũ-sõõtrũ-dēēpũka, a comment on the védũ-illustrations of Apüstũmbũ.

Boudhayũnũ-sõõtrũ-shroũtũ-yũgnũka, prayers and instructions by Boudhayũnũ, from the rig-védũ.

Boudhayũnũ-kũlpũ-bhashyũ, a comment on Boudhayũnũ, and another on this comment.

An explanation of the prayers, &c. of the yũjoor-védũ, by the same sage.

Shroutũ-yũgnũka, a collection of ditto, and a comment.

Boudhayũnũ-sõõtrũ-shroutũ-yũgnũka, a treatise by this sage.

Boudhayũnũ-kũlpũ-bhashyũ-vivũrũnũ, another on the védũ-kũlpũs.

Boudhayũnũcũyũ-shoolkũ-mēēmangsa. Mēēmangsa signifies a decision after weighing evidence on both sides.

Boudhayũnũcũyũ-shoolkũ-mēēmangsa-shroutũ-yũgnũka.

Yũtee-sũng-karũ-nirnũyũ, initiatory forms for a dũndēē.

Adhanũ-nirnũyũ, rũles for sacrificing.

Lũghoo-pũdmũ-nabhee, a brief treatise by Pũdmũ-Nabhec.

Pũrũshooramee-pũddhũtee, a treatise by Pũrũshooramũ.

- Bhūvū-swamee-bhashyū, a comment by Bhūvū-swamee.
 Kūlpū-vakhyā, account of the védū-kūlpās.
 Roodū-pūc'd' ūtee, a treatise by Roodrū.
 Samū-védū-prūyogū, rules from this védū.
 Grihyū-sōōtrū, the duties of particular classes of bram-
 hūns, with a comment.
 Yūgnū-sōōtrū-karika, rules for sacrifices versified.
 Kandanookrūmū-mōōlū, text of a treatise on sacrifices,
 with a comment on ditto (bhashyū) and a comment on
 the bhashyū.
 Sūrvūtomookhū-sōōtrū yūgnū, a collection of prayers,
 maxims, &c.
 Katyayānū-sōōtrū-pūddhūtee, an abridgment of the forms
 of the samū-védū.
 A comment on ditto (vyakhyā).
 Chūndogū-pūrishishtū, a selection from the samū-védū
 with a comment.
 Samū-védū-chūndogū-sōōtrū, axioms from the samū-védū.
 Samū-védū-gobhilū-sōōtrū. Gobhilū was a considerable
 writer in the samū.
 Samū-védātirikṭū-shroutū-yūgnūka, an appendix to the
 samū-védū.
 Poochū-sōōtrū. Sōōtrū is explained by Paninee, as a
 lucid interpretation in the fewest words.
 Chūndū chōōrēē-shroutū-yūgnūka, a collection from the
 védū, by Chūndrū-chōōrū.
 Yūjoor-védū-vishwū-prūkashū, explanation of the yūjoor-
 védū.
 Sankhyayānū-sōōtrū, from the yūjoor védū, by Sankh-
 yayānū, with a comment.
 Somū-sōōtrū-shroutū, rules for sacrificing with the juice
 of the moon-plant.
 Rig-védū-narayānēyū, a work by Védū-vyasū.
 Rig-védanookrūmūnika, a table of contents, with a com-
 ment.

Dhōōrttū-swamee-bhashyū-vrittee, a comment by Dhōōrttū.

Dhoorttū-swamee-bhashyū-sūtēckū, another.

Yūgnū-sōōtrū-karika, on sacrifices.

Kūpūrdee-swamee-bhashyū, a comment on ditto by Kūpūrdee.

Kandanookrūmū-mōōlū-bhashyū-vivūrūnū, text, comment, and explanation.

Pūshoo-būndhū-prūyogū-bhashyū, rules for binding animals for sacrifice.

Prūyogū-sarū-yūgnūka-shroutū, the essence of the prūyogū.

Bhūvū-swamee-kūlpū-vivūrūnū-yūgnūka, on the védū-kūlpū.

Bhavee-prayūshchittū-prūyogū-yūgnūka, rules for atonements for expected offences.

Soumū-prūyogū-yūgnūka, on sacrifices with the juice of the moon-plant.

Sūrvūtomookhū-sōōtrū-yūgnū, on the first ceremonies at sacrifices.

Dūrshūpournū-masū-prūyogū-krūmū-yūgnūka, on sacrifices at the full and new moon.

Nirooktū, an explanation of difficult and obscure texts.

Nirooktū-dēēpūnee, a comment on the above.

Nighūntū, a glossary.

SECT. III.

Difficulties in obtaining the Hindoo Shastrûs; Existence of the Védûs proved;
—profound Reverence for these Treatises.

The difficulties attending first attempts to obtain from the bramhûns a knowledge of their shastrûs, were no doubt very great. I have been informed, that the endeavours of Sir William Jones, and others, were at first

every where resisted. This will not appear wonderful, when it is considered, that the shastris denounce the heaviest penalties on a bramhūn who shall teach the knowledge of the sacred books to persons of low cast. Yet this reserve has at length been so completely overcome by the perseverance, influence, and the gold of Europeans, that the bramhūns will now, without the slightest hesitation, sell or translate the most sacred of their books, or communicate all they know of their contents. The difficulty lies more in the scarcity and obscurity of these works, than in the scrupulosity of the bramhūns, their guardians.

Though it is a fact, that no person at present in existence has seen the whole védū, yet there can be no reasonable doubt of the existence of these treatises, nor of their being divided into four parts, called the rik, the yūjoosh, the samū, and the ūt'hūrvū.¹ Distinct portions, evidently belonging to each of these four divisions, are in the hands of Europeans, by whom they have been identified, and their contents in some degree examined. Mr. Colebrooke, in his very learned essay on the védū, has completely established this point by powerful arguments, and by giving us large extracts from their contents. Indeed, it seems, that by this essay he has laid public curiosity so completely asleep, that if a translation of the four védūs were to be published, the translator would hardly find readers sufficient to reimburse him for his trouble.

It is well known, that the bramhūns have more reve-

¹ "It appears," says Mr. Colebrooke, "that the rik, yūjoosh, and samū, are three principal portions of the védū; that the ūt'hūrvū is commonly admitted as a fourth; and that divers mythological poems, entitled itihāsā and pūrāṇās, are reckoned a supplement, and as such, constitute a fifth védū."

rence for the védū than for any other of the shastrīs.¹ Two or three causes may be assigned for this : they are at present little known, and ignorance, in this case, is no doubt the mother of devotion ;—they are declared to be the peculiar inheritance of bramhūns, and are kept from the lower casts, so that a shōōdrū cannot hear any part of them repeated without incurring guilt ;—they are supposed to be the source of all the shastrīs : every thing, it is said, is to be found in the védū ;—they claim an inscrutable antiquity ;—many believe them to have proceeded immediately from the mouth of God ; the védantū writers say, “ the self-evident word proceeding out of the mouth of God—this is the védū.”

• SECT. IV.

The Védū written by human Authors ;—to whom first taught.

When we look, however, into the védū itself, we find the names of many of the writers : “ hence, says Mr. Colebrooke,^m “ the names of the respective authors of each passage are preserved in the ūnookrūmūnika, or explanatory table of contents, which has been handed down with the védū itself, and of which the authority is unquestioned.”

¹ On this subject, a friend observes, “ Perhaps much of this may appear more rational, if we consider the word védū as signifying knowledge, or true ideas, or philosophy in general, and not the books called védū.”

^m The author does not conceive, that there is much necessity for making an apology, except to Mr. Colebrooke himself, for the use he has made of his essay in this and the next sheet ;—his readers, he doubts not, will be really gratified by the assistance thus obtained for procuring a correct idea of these writings, which have excited such a profound attention.

ⁿ “ It appears from a passage in the Viṣṇūvilasū, as also from the Védū-dēpū, or abridged commentary on the Vajūsūnēyē, as well as from the index itself, that Katyayūnū is the acknowledged author of the index to the white yujoosh ; that of the nig-védū is ascribed by the commentator to the same Katyayūnū, the pupil of Shounūkū.”

According to this index, Vishwamitrū is author of all the hymns contained in the third book of the *rig-védū*; as Bhūrūdwajū is, with rare exceptions, the composer of those collected in the sixth book; Vū-hisht'hū, in the seventh; Gritsūmūdū, in the second; Vamū-dévū, in the fourth; and Boodhū° and other descendants of Ūtree, in the fifth. But in the remaining books of this *védū*, the authors are more various; among these, besides Ūgūstyū, Kūshyūpū, son of Mūrēēchee, Ūngirūs, Jūmūdūgne, son of Bhrigoo, Pūrashūrū, father of Vyasū, Gotūmū and his son Nodhūs, Vrihūspūtee, Narūdū and other celebrated Indian sages, the most conspicuous are Kūnwū and his numerous descendants, Médhatit'hee, &c.; Mūdhoochūndūs and others among the posterity of Vishwamitrū; Shoonūshéphū, son of Ūjigūrtū; Kootsū, Hirūnyūstōōyū, Sūvyū, and other descendants of Ūngirūs; besides many other sages, among the posterity of personages above-mentioned.

“ It is worthy of remark, that several persons of royal birth (for instance, five sons of king Vrihūngir, and Trūy-yūroonū and Trūsūdūshyoo, who were themselves kings) are mentioned among the authors of the hymns which constitute the *rig-védū*: and the text itself, in some places, actually points, and in others obviously alludes, to monarchs, whose names are familiar in the Indian heroic history.

“ The sixth hymn of the eighteenth chapter of the first book, is spōken by an ascetic named Kakshēēvūt, in praise of the munificence of Swūnuyū, who had conferred immense gifts on him.

° “ First of the name, and progenitor of the race of kings called children of the moon.”

“ The next hymns applaud the liberality of the kings Vibhindoo, Pūkūst’hūmūn (son of Koorūyanū), Kooroon-gū, Kūsoo (son of Chédee) and Tirindira (son of Pūrūshoo), who had severally bestowed splendid gifts on the respective authors of these thanksgivings. In the third chapter of the same book, the seventh hymn commends the generosity of Trūsūdūshyoo, the grandson of Mandhatree. The fourth chapter opens with an invocation containing praises of the liberality of Chitrū; and the fourth hymn of the same chapter celebrates Vūroo, son of Soosamūn.

“ Among other hymns by royal authors, in the subsequent chapters of the tenth book of the sūnghita, I remark one by Mandhatree, son of Yoovūnashwū, and another by Shivee, son of Ooshēcēnūrū, a third by Vūsoomūnūs, son of Rohidūshwū, and a fourth by Prūtūrdūnū, son of Divodasū, king of Kashēcē.”

Some parts of the védū are ascribed to divine persons, and even to the one Brūmhū, under different names. Where the author was unknown, the compiler probably gave to that part or section a divine origin, yet it cannot be doubted, that the whole of the védū was written by the persons who were called moonees.

“ Vyasū, having compiled and arranged the scriptures, theogonies, and mythological poems, taught the several védūs to as many disciples: viz. the *rik* to Pōilū; the *yūjoosh* to Voisūmpayūnū, and the *samū* to Joiminee; as also the *ūt’hūvūnū* to Soomūntoo, and the *itīhasū* and *pooranūs* to Sōōtū. These disciples instructed their respective pupils, who becoming teachers in their turn, communicated the knowledge to their own disciples; until,

at length, in the progress of successive instruction, so great variations crept into the text, or into the manner of reading and reciting it, and into the no less sacred precepts for its use and application, that eleven hundred different schools arose.

“ Poilū taught the *rig-védū*, or Būhvrīch, to two disciples Būhkūlū and Indrūprūmūtee. The first, also called Būhkūlee, was the editor of a sūnghita, or collection of prayers; and a sakha, bearing his name, still subsists: it is said to have first branched into four schools; afterwards into three others. Indrūprūmūtee communicated his knowledge to his own son Mūndookéyū, by whom a sūnghita was compiled: and from whom one of the sakhas has derived its name. Védū-mitrū, surnamed Shakūlyū, studied under the same teacher, and gave a complete collection of prayers: it is still extant; but is said to have given origin to five varied editions of the same text. The two other and principal sakhas of the rich are those of Ashwūlayūnū and Sankhya-yūnū, or perhaps Koushēētū-kēē; but the Vishnōo pooranū omits them, and intimates, that Shakūpōōrneē, a pupil of Indrūprūmūtee, gave the third varied edition from this teacher, and was also the author of the Nirooktū: if so, he is the same with Yaskū.

“ The *yūjoosh*, in its original form, was at first taught by Voishūmpayūnū to twenty-seven pupils. The white yūjoosh was taught by Yagnūwūlkyū to fifteen pupils, who founded as many schools. The most remarkable of which are the sakhas of Kūnwū and Madhyūndinū; and, next to them, those of the Javalūs, Boudhayūnūs, and Tapūnēyūs. The other branches of the yūjoosh seem to have been arranged in several classes. Thus the Chūrūkūs, or students of a sakha, so denominated from the teacher of it, Chūrūkū, are stated as including ten sub-

divisions : among which are the Kût'hûs, or disciples of Kût'hû, a pupil of Voishûmpayûnû ; as also the Shwétachwâtârûs, Oopûmûnyûvûs, and Moitrayûnēyûs : the last mentioned comprehends seven others. In like manner, the Toittirēyûkûs are, in the first instance, subdivided into two, the Oukhyéyûs and Chandikéyûs ; and these last are again subdivided into five, the Apûstûmbēyûs, &c. Among them, Apûstûmbû's sakha is still subsisting ; and so is Atréyû's, among those which branched from Ookhû : but the rest, or most of them, are become rare, if not altogether obsolete.

“ Soomûntoo, son of Joiminee, studied the *samû-védû*, or Chandogyû, under his father : and his own son, Sookûrmûn, studied under the same teacher, but founded a different school ; which was the origin of two others, derived from his pupils, Hirûnyûnabhû and Poushpinee, and thence branching into a thousand more.

“ The *ût'hûrvû-védû* was taught by Soomûntoo, to his pupil Kûbûnd'hû, who divided it between Dêvûdûrshû and Pût'hyû. The first of these has given name to the sakha stiled Dêvûdûrshê ; as Pippûladû, the last of his four disciples, has, to the sakha of the Poippûladees. Another branch of the *ût'hûrvûnû* derives its appellation from Sounûkû, the third of Pût'hyû's pupils. The rest are of less note.

SECT. V.

Divisions of each Védû.

“ The védûs are a compilation of prayers, called mûntrûs ; with a collection of precepts and maxims, entitled

bramhūnū; from which last portion, the oopñishūd is extracted. The prayers are properly the védūs, and apparently preceded the bramhūnū. The whole of the Indian theology is professedly founded on the oopñishūds. The several sūnghitas, or collections of prayers, in each védū, constitute the sakhas or branches of each védū. Tradition, preserved in the pooranūs, reckons sixteen sūnghitas of the rig-védū: eighty-six, of the yū-joosh: or, including those which branched from a second revelation of this védū, a hundred and one; and not less than a thousand of the samū-védū; besides nine of the ūt'hūrvūnū. But treatises on the study of the védū reduce the sakhas of the rich, to five; and those of the yū-joosh, including both revelations of it, to eighty-six.

“ The collection of prayers in the *rig-védū* is divided into eight parts (chūndū); each of which is subdivided into as many lectures (ūdhyayū). Another mode of division also runs through the volume; distinguishing ten books (mūndūlū), which are subdivided into more than a hundred chapters (ūnoovakū), and comprise a thousand hymns or invocations (sōōktū). A further subdivision of more than two thousand sections (vūrgū) is common to both methods; and the whole contains above ten thousand verses, or rather stanzas, of various measures.

“ The *white yujoosh* is the shortest of the védūs; so far as respects the first and principal part, which comprehends the mūntfūs. The sūnghita, or collection of prayers and invocations, belonging to this védū, is comprised in forty lectures (ūdhyayū), unequally subdivided into numerous short sections (kūndika); each of which, in general, constitutes a prayer or mūntrū. It is also divided, like the

rig-védū, into ūnoovakūs, or chapters. The number of ūnoovakūs, as they are stated at the close of the index to this védū, appears to be two hundred and eighty-six : the number of sections or verses, nearly two thousand (or exactly 1987). But this includes many repetitions of the same text in divers places. The lectures are very unequal, containing from thirteen to a hundred and seventeen sections (kūndika). The *black yūjoosh* is more copious (I mean, in regard to mūntrūs), than the white yūjoosh, but less so than the rig-védū. Its sūnghita, or collection of prayers, is arranged in seven books (ūshtūkū or kandū), containing from five to eight lectures or chapters (ūd'h-yayū, prūnū or prūpatūkū). Each chapter, or lecture, is subdivided into sections (ūnoovakū), which are equally distributed in the third and sixth books, but unequally in the rest. The whole number exceeds six hundred and fifty.

“Not having yet obtained a complete copy of the *samū védū*, or of any commentary on it, I can only describe it imperfectly from such fragments as I have been able to collect. A principal, if not the first, part of the *samū-védū* is that entitled *Archikū*. It comprises prayers, here arranged, as appears from two copies of the *Archikū*,^{*} in six chapters (prūpat'hūkū) subdivided into half chapters, and into sections (dūshūtēē); ten in each chapter, and usually containing the exact number of ten verses each. The same collection of prayers, in the same order, but prepared for chanting, is distributed in seventeen chapters, under the title of the *Gramūgēyū-ganū*.—Another portion of the *samū-védū*, arranged for chanting,

* “One of them dated nearly two centuries ago, in 1672 *Sāmsūt*. This copy exhibits the further title of *Chandūsēē sūnghita*.”

bears the title of Arūnyū-ganū. Three copies of it,¹ which seem to agree exactly, exhibit the same distribution into three chapters, which are subdivided into half chapters, and decades or sections, like the Archikū above-mentioned.² But I have not yet found a plain copy of it, divested of the additions made for guidance in chanting it. The additions here alluded to, consist in prolonging the sounds of vowels, and resolving diphthongs into two or more syllables, inserting likewise, in many places, other additional syllables, besides placing numerical marks for the management of the voice. Some of the prayers, being subject to variation in the mode of chanting them, are repeated, once or oftener, for the purpose of showing these differences; and, to most, are prefixed the appropriate names of the several passages.—Under the denomination of bramhūnū, which is appropriated to the second part, or supplement of the védū, various works have been received by different schools of the samū-védū.³ Four appear to be extant; three of which have been seen by me either complete or in part. One is denominated Shūrvingshū; probably from its containing twenty-six chapters. Another is called Ūdbhōtū, or, at greater length, Ūdbhōtū-bramhūnū. The only portion which I have yet seen of either has the appearance of a fragment, and breaks off at the close of the fifth chapter. The best

¹ "The most ancient of those in my possession, is dated nearly three centuries ago, in 1587 Sūmvūt."

² "This Arūnyū comprises nearly three hundred verses (samū), or exactly 290. The Archikū contains twice as many, or nearly 600."

³ "Sir Robert Chambers's copy of the samū-védū comprised four portions entitled Ganū, the distinct names of which, according to the list received from him, are Viganū, Arna, Végūnū, Ooganū and Oohyū-ganū. The first of these I suspect to be the Arūnyū, written in that list Arna; the last seems to be the same with that which is in my copy denominated Oohū-ganū."

known among the bramhũns of the samũ-védũ is that entitled Tandyũ. The Chandogyũ, its principal oopũnishũd, which is one of the longest and most abstruse compositions, contains eight chapters (prũpatũkũs), apparently extracted from some portion of the bramhũnũ, in which they are numbered from three to ten. The first and second, not being included in the oopũnishũd, probably relate to religious ceremonies. The chapters are unequally subdivided into paragraphs or sections; amounting, in all, to more than a hundred and fifty. A great part of the Chandogyũ is in a didactic form: including, however, like most of the other oopũnishũds, several dialogues.

“ The sũnghita, or collection of prayers and invocations belonging to the ũt’hũrvũnũ, is comprised in twenty books (kandũ), subdivided into sections (ũnoovakũ), hymns (sooktũ), and verses (rich). Another mode of division by chapters (prũpatũkũ) is also indicated. The number of verses is stated at 6015: the sections exceed a hundred; and the hymns amount to more than seven hundred and sixty. The number of chapters is forty nearly. The most remarkable part of the ũt’hũrvũ-védũ consists of theological treatises, entitled oopũnishũds, which are appendant on it. They are computed at fifty-two: but this number is completed by reckoning, as distinct oopũnishũds, different parts of a single tract. Four such treatises, comprising eight oopũnishũds, together with six of those before described as appertaining to other védũs, are perpetually cited in dissertations on the védantũ. Others are either more sparingly, or not at all, quoted.”

SECT. VI.

Subjects treated of in the Védû.

The subjects treated of in the védû are so numerous, that it is difficult to give an analysis of them in a small compass: Hymns, addressed to the gods; to kings in praise of their munificence;¹ prayers, to insure a long and happy life;—ceremonies, to be performed by a secular person;—rites, enjoined to hermits and ascetics;—prayers or incantations, adapted to sacrifices, or to be addressed to the firmament, to fire, the sun, the moon, water, air, the spirits, the atmosphere, the earth, &c.; and to be used at the sacrifice of a horse for obtaining universal empire;—dialogues on different subjects,—incantations, for preservation from poison, for the destruction of enemies, &c.;—accounts of sacrifices performed by kings;—of ceremonies, performed at the consecration of kings; at oblations to the manes; and on the full and change of the moon, &c.; description of the rewards resulting from entertaining an officiating bramhûn;—method of consecrating perpetual fire;—the ceremony called ũgnishtomû, including that of drinking the juice of the acid asclepias.

“Prayers, employed at solemn rites called yûgnûs,” says Mr. Colebrooke, “have been placed in the three principal védûs: those which are in prose are named yûjoosh; such as are in metre, are denominated rich; and some, which are intended to be chanted, are called samûn: and these names, as distinguishing different por-

¹ “The eighth book of the rig védû contains a hymn written by a king, in praise of his own munificence towards a sage whose incantations had restored him to manhood, after he had been metamorphosed into a woman; and strains of exultation uttered by his wife on the occasion.”

tions of the védũs, are anterior to their separation in Vyasũ's compilation. But the ũt'hũrvũnũ, not being used at the religious ceremonies above-mentioned, and containing prayers employed at lustrations, at rites conciliating the deities, and as imprecations on enemies, is essentially different from the other védũs; as is remarked by the author of an elementary treatise on the classification of the Indian sciences.

"Each védũ consists of two parts, denominated the mũntrũs and the bramhũnũs; or prayers and precepts. The complete collection of the hymns, prayers, and invocations, belonging to one védũ, is entitled its sũnghita. Every other portion of Indian scripture is included under the general head of divinity (brahmũnũ). This comprises precepts, which inculcate religious duties; maxims, which explain those precepts; and arguments, which relate to theology. But, in the present arrangement of the védũs, the portion, which contains passages called bramhũnũs, includes many which are strictly prayers or mũntrũs. The theology of the Indian scripture, comprehending the argumentative portion entitled the védantũ, is contained in tracts denominated oopũnishũds; some of which are portions of the brahmũnũ, properly so called; others are found only in a detached form; and one is a part of a sũnghita itself.

"The sũnghita of the *rig-védũ* contains mũntrũs or prayers, which, for the most part, are encomiastic; as the name of the *rig-védũ* implies."

"The mũntrũs or prayers of the *rig-védũ* are, for the most part, encomiastic, as the name of this védũ implies, *rich* to *laud*; properly signifying any prayer or hymn, in which a deity is praised. As those are mostly in verse, the term becomes also applicable to such passages of any védũ, as are

"The *yūjoor-védū* relates chiefly to oblations and sacrifices, as the name itself implies.* The first chapter, and the greatest part of the second, contain prayers adapted for sacrifices at the full and change of the moon : but the six last sections regard oblations to the manes. The subject of the third chapter is the consecration of a perpetual fire, and the sacrifice of victims ; the five next relate chiefly to a ceremony called *ūgnishtomū*, which includes that of drinking the juice of the acid asclepias. The two following relate to the *vajūpéyū* and *rajūsōōyū* ; the last of which ceremonies involves the consecration of a king. Eight chapters, from the eleventh to the eighteenth, regard the sanctifying of sacrificial fire ; and the ceremony, named *Soutramūnee*, which was the subject of the last section of the tenth chapter, occupies three other chapters from the nineteenth to the twenty-first. The prayers to be used at an *ūshwūmédhū*, or ceremony emblematic of the immolation of a horse and other animals, by a king ambitious of universal empire, are placed in four chapters, from the twenty-second to the twenty-fifth. The two next are miscellaneous chapters ; the *Soutramūnee* and *ūshwūmédhū* are completed in two others ; and the *poorooshū-médhū*, or ceremony performed as a type of the allegorical immolation of *Narayānū*, fills the thirtieth and thirty-first chapters. The three next belong to the *Sūrvū-médhū*, or prayers and oblations for universal success. A chapter follows on the *Pitree-médhū*, or obsequies in

reducible to measure according to the rules of prosody. The first *védū*, in *Vyasū's* compilation, comprehending most of these texts, is called the *rig-védū* ; or, as expressed in the commentary on the Index, 'because it abounds with such texts (rich).'

* " *Yūjoosh* is derived from the verb *yūj*, to worship or adore. Another etymology is sometimes assigned : but this is most consistent with the subject : viz. (*yūgnū*) sacrifices, and (*homū*) oblations to fire."

commemoration of a deceased ancestor: and the five last chapters contain such passages of this védũ, as are ascribed to Dũdhyũk, son or descendant of Ũt'hũr-vũn: four of them consist of prayers applicable to various religious rites, as sacraments, lustrations, penance, &c. and the last is restricted to theology. The first section (ũnoovakũ), of the black yũjoosh, in this collection of prayers, corresponds with the first section (kũndika) in the white yũjoosh; but all the rest differ; and so does the arrangement of the subjects. Many of the topics are indeed alike in both védũs, but differently placed, and differently treated. Thus the ceremony called rajũsũũyũ occupies one kandũ, corresponding with the eight prũshnũ of the first book (ũshtũkũ;) and is preceded by two kandũs relative to the vajũpáyũ, and to the mode of its celebration, which occupy fourteen sections in the preceding prũshnũ. Consecrated fire is the subject of four kandũs, which fill the fourth and fifth books. Sacrifice (ũshwũrũ) is noticed in the second and third lectures of the first book, and in several lectures of the sixth. The subject is continued in the seventh and last book; which treats largely on the Jyotishtomũ, including the forms of preparing and drinking the juice of acid asclepias. The ũshwũ-médhũ, nree-médhũ, and pitree-médhũ, are severally treated of in their places; that is, in the collection of prayers, and in the second part of this védũ. Other topics, introduced in different places, are numerous; but it would be tedious to specify them at large.

“A peculiar degree of holiness seems to be attached, according to Indian notions, to the *samũ-védũ*; if reliance may be placed on the inference suggested by the etymology of its name, which indicates, according to the deri-

vation^y usually assigned to it, the efficacy of this part of the védûs in removing sin. The prayers belonging to it are, as before observed, composed in metre, and intended to be chanted; and their supposed efficacy is apparently ascribed to this mode of uttering them.

“The *ŭthŭrvŭ-védŭ*, as is well known, contains many forms of imprecation for the destruction of enemies. But it must not be inferred, that such is the chief subject of that védŭ; since it also contains a great number of prayers for safety and for the averting of calamities: and, like the other védŭs, numerous hymns to the gods, with prayers to be used at solemn rites and religious exercises, excepting such as are named *yŭgnŭ*.”

SECT. VII.

Method of reading the Védŭ.

“In a regular perusal of the védŭ, which is enjoined to all priests, and which is much practised by Marhatas and Telingas, the student or reader is required to notice, especially, the author, subject, metre, and purpose of each *mŭntrŭ* or invocation. To understand the meaning of the passage is thought less important.^z The institutors of the Hindoo system have indeed recommended the study of the sense; but they have inculcated with equal stre-

^y “From the root *sho*, convertible into *so*, and *sa*, and signifying ‘to destroy.’ The derivative is expounded as denoting something ‘which destroys sin.’”

^z It was not, I dare say, because the *biamhŭns* were ashamed of the védŭs, that they taught students to regard the meaning of a passage as of less importance than to know the author, the metre, and the purpose of each incantation: but, in giving such advice, surely their ideas of the importance of the meaning of their most sacred books must have been very low.

nuousness, and more success, attention to the name of the rishee or person, by whom the text was first uttered, the deity to whom it is addressed, or the subject to which it relates, and also its rhythm or metre, and its purpose, or the religious ceremony at which it should be used. Accordingly the védū is recited in various superstitious modes: word by word, either simply disjoining them, or else repeating the words alternately, backwards and forwards, once or oftener. Copies of the rig-védū and yū-joosh (for the samū-védū is chanted only) are prepared for these and other modes of recital, and are called pūdū, krūmū, jūta, ghūnū, &c. But the various ways of inverting the text are restricted, as it should appear, to the principal védūs; that is, to the original editions of the rig-védū and yūjoosh: while the subsequent editions, in which the text, or the arrangement of it, is varied, being therefore deemed subordinate sakhās, should be repeated only in a simple manner."

SECT. VIII.—*Specimens of the Hymns of the Samū-védū,*

From the Arūnyū-ganū.

" Possessed of innumerable heads, innumerable eyes, innumerable feet, Brūmhū fills the heavens and the earth; he is whatever was, whatever will be; he is separate from all; in this separate state he exists in a three-fold form above the universe, the fourth part is transfused through the world; he is therefore called the Great Being; his command is as the water of life; from him proceeded the Viratū. poorooshū; * he is the source of universal motion; he is

* "The Shrēe-bhagūvūtū and several pooranūs thus describe what is here called the Viratū-poorooshū, viz. the whole universe existing as the body of the deity; in which he dwells as the animating soul:—The upper part of

not separate from the universe; he is the light of the moon, of the sun, of the fire, of the lightning, and of all

his thighs form the earth; his navel the firmament; his breast, the heavens; the higher parts of his body, the heavens of the rishees; the back of his shoulders, the heaven of the pitrees; his neck, the heaven of those who were the most rigid ascetics; his head, the heaven of Brümha; his breach, the first of the regions below the earth; his thighs the second region; his knees, the third; his legs, the fourth; his ankles, the fifth; the surface of his feet, the sixth; the soles of his feet, paralü, or the world of snakes. His mouth, words, (the védü) fire and its regent, the seven principles of bodies, and the rules of verse; his tongue, burnt-offerings, food, the water of life, water, and the regent of the waters; his nose, the five breaths, the regent of air, scents; his eyes, every shining substance, the sun and moon; his brows, the evening; his ears, the ten regions and their regents, also vacuum and sound; his whole body, the excellent part of every thing on earth; his skin, contact, sacrifices and offerings; the hair of his body, the trees, grasses, &c.; the hair of his head, the clouds; his beard, the lightning; his nails, the metals; his arms, the guardians of the regions; his feet, prayer, and preservation; his penis, children, &c.; his anus, death, injury, hell; his left side, ignorance, and irreligion; his veins, the male and female rivers; his bones, the mountains; his belly, the sea that surrounds the earth; his mind, religion, Brümha, and Shivrü; his heart, the rishees, Vishnoo, and true wisdom; his favour, religion; his frown, irreligion. In short, Brümha, Shivrü, the gods, the titans, precious stones, men, serpents, birds, beasts, creeping things, the äpsürüs, the dükshüs, the rakshüsüs, the bhōtüs, the siddhüs, whatever passes through the waters, dwells in the earth, or flies in the air, the planets, stars, the clouds, thunder, lightning, and all that composes the visible universe, are parts of the Vihatü-poorooshü.—*How strikingly does this agree with a Fragment by Epicetius, lately found in Herculaneum:* “Chrysippus, referring every thing to Jupiter, maintains, that the world is as it were an animated body, and that God is the governing power, and the soul of the whole; that the world is one of the intelligent principles, governing in common with gods and men. Diogenes, the Babylonian, also, in his book concerning Minerva, asserts, that the world is the same with Jove, and that it comprehends that divinity as the body of man does his soul. All the followers of Zeno, therefore, if they have left us any gods at all, as some of them have left none, and others have taken away many, say, that God is one; or, in other words, the universe and its soul; and those who allow a plurality, vary in their statements, being aware, that, if they affirmed the existence of one God only, they might be traduced before the multitude as destroying the gods, by allowing only one universal deity and not several,

that shines; the védû is the breath of his nostrils; the primary elements are his sight; the agitation of human affairs is his laughter; his sleep, is the destruction of the universe; in different forms he cherishes the creatures, as, in the form of fire, he digests their food; in the form of air, he preserves them in existence; in the form of water, he satisfies them; in the form of the sun, he assists them in the affairs of life, and in that of the moon, he refreshes them with sleep; the progression of time, forms his footsteps; all the gods are to him as sparks from fire. In the form of fire,^b he cherishes the gods;^c—therefore I bow to Him, who is the universe; to the gods who dwell in heaven, I bow; to the gods who dwell in space, I bow; to the gods on earth, I bow; to the regent of waters, I bow; to the gods who guard the regions, I bow.”

“Brûmhû is the life of life, mind of mind, sight of sight; he dwells in the centre of light; he without eyes, sees whatever was, is, or shall be; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning; without the appropriate members, he hears and tastes of every thing; becoming the cultiva-

much less all those who are generally held in estimation: while we assert the existence not only of the gods worshipped by the Greeks, but also of many more. Besides, they have not thought fit to leave even those, respecting whom they agree with us, in a form like that in which they are universally worshipped: for they admit no gods in the resemblance of men, but only the air, and the winds, and the æther; so that I should confidently assert, that they are more reprehensible than even Diagoras: for he has treated the gods with levity almost, but has not directly attacked them, as Anisoxenus has observed in the customs of the Mantinean; and in his poetry, he remarks Diagoras has adhered to the truth, introducing nothing like impiety in any of his verses: but in the capacity of a poet, speaking with reverence of the deity.”

^b The sacrificial fire.

^c Fire is said to be the mouth of the gods.

tor, he tills the ground; becoming the clouds, he waters it; becoming corn, he fills the creatures. His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon; in the butter-yielding milk; while he dwells in the body, it retains the vital heat; when he retires, it becomes cold; he preserves the life of those appointed to live; he conceals those who are appointed to be hid; he beholds the world; he appoints the names and forms of things, and thus makes them known; he who seeks refuge in him, is worshipped by all the gods; he destroys the sins of such a devotee as fire consumes the cotton thread; to the holy, he is ever near; from the wicked he is far off; he is the source of truth and of falsehood; to assist men in their worship, to him have been assigned name, form, and place; he who takes refuge in him, is a holy person; he whose face is turned from him, is a blasphemer."

It appears, that when the Hindoos chant these hymns, the sounds are modified by peculiar rules of prosody, which may properly be called the melody or tune in which they are chanted.^d

SECT. IX.—*Specimen of the Prayers of the Védû.*

"O Ūḡnee, come and eat; sit on this kooshû seat; I invite thee to feed on clarified butter, that thou mayest invite and entertain the gods; thou art adored by all the gods. The gods have placed thee on earth to cherish all. O Ūḡnee, thou who dwellest in the mind, as well as in all places, thou knowest all creatures; make known my desires to God, that my sacrifice may be accepted, and that I may be honoured among men. He has no enemies who

^d See a paragraph in page 81.

praises Ūḡnee, and who presents offerings to him in the sacrifice, while the flame, unmixed with smoke, burns bright, and surrounds the altar from the south. Like a guest, Ūḡnee is welcome among men. He is applauded as an excellent charioteer, or as a swift messenger; to know him is the object of desire. He is the most excellent of all the gods; the Great Lord of earth; he makes known the good and evil belonging to all. O Ūḡnee, satisfy, as Chũndrũ by his welcome beams; preserve us from our enemies; come before us; deliver from all fear of future birth."

"O Ushwinee-koomařũ! we entreat your presence. The juice of the somũ is prepared in one place, on the seat of the kooshũ, for you both. Come, and receive all this somũ. What do you resemble? you are the destroyers of enemies; the removers of disease; the lovers of truth. As the giants make their enemies weep, so make our enemies weep."

"We seek for more riches from Indrũ. Whether thou procure it from men, or from the inhabitants of heaven, or the lower heavens, or from whatever place, only make us rich."

"O Indrũ! for our preservation, collect riches."

"By riches we obtain strength to wound and destroy our enemies in war, therefore give us riches."

"O Indrũ! we entreat thee to order it, that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may

be enjoyed, Vibhoo ; a great quantity of riches we call Prübhoo (Lord).”

“ At the close of the sacrifice, increase the fruit of the sacrifice, which is food.”

“ O Ūgnee ! thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful.”

“ O Indrū and Vūroonū ! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us.”

“ O Indrū ! the active, the possessor of divine wisdom, the all-powerful in the field of battle, to obtain riches, we bring thee food.”

“ O Indrū ! the giants stole the cows, and concealed them in the cave : thou with the vayoos (winds) soughtedst and obtainedst the cows.* What do the vayoos resemble ?—They can penetrate into the most difficult recesses ; in an invisible manner they can remove things from one place to another.”

“ Indrū ! He at once harnesses his two horses named Hūree. They are so well instructed, that at the mere word of Indrū they become united in the chariot. Indrū is covered with ornaments.”

* This alludes to a story, that the giants stole some cows from heaven, and hid them in a dark cave. Indrū, in conjunction with the winds, overcame the giants, and delivered the cows. There are forty-nine different winds, which are represented as the servants of Indrū.

“ Formerly, the giant Vritrũ brought darkness on the world ; to remove which, and give light to the inhabitants of the earth, Indrũ fixed the sun (Sōōryũ) in the heavens. Sōōryũ, by his rays, has rendered the mountains and the world visible.”

“ All the beneficent gods have excellent praise addressed to them : but these forms of praise are not sufficient to celebrate the praise of Indrũ. Indrũ is possessed of boundless excellence. Wherefore, the most excellent praise addressed to other gods is inconsiderable when addressed to Indrũ.”

“ In the war in which the soldiers fly before mighty enemies, let the straight-flying arrow Eeshoo comfort us. Let it give us increase ; make our bodies like flint. Let the mother of the gods (Ūditee) increase our happiness.”

“ O excellent and powerful horses ! fly to the field of battle. O whip ! thou lashest the horses till they are urged on to the war. Make our horses fly to the battle.”

“ O Ūgnee ! O beautiful tongued ! who partakest of the clarified butter of various gods, and of whose orts the gods partake, do thou increase our wisdom and our sacrifices, and receive us with our wives among the gods.”

“ Indrũ is possessed of universal power : and he gives without trouble whatever is requested.”

“ O Ūgnee ! formed out of two, [by rubbing two sticks together], favour the priest who holds in his hands the torn kooshũ for a seat, and convey all the gods [hither].

Thou bringest the gods to our assistance : therefore art thou deserving of praise."

" O all ye singers ! extol Ūgnee at the sacrifice. Ūgnee ! he is of excellent memory ; he religiously speaks the truth ; he is glorious ; he is the destroyer of the injurious and of disease."

" O Ūgnee ! there are none among the excellent gods whose worship is not performed at thy sacrifice, and none among excellent men who worship thee not."

" This praise is offered, to obtain the friendship of the Ribhoo gods, by the priests of excellent memory. This praise procures excellent riches, jewels, and other favours."

" The Ribhoo gods restored their aged parents to youth again. By poorooshū-chūrūñ,^f having obtained the perfect incantations, they are able to procure whatever they desire. They are without deceit, and on all occasions they repeat the above perfect incantations."

" O all ye priests, according to the forms of the samū-védū, in the sacrifice praise the before-mentioned gods, Indrū and Ūgnee."

" When Vishnoo was incarnate under the name of Trivikrūñ, and brought into his mind the three worlds, heaven, earth and patalū, he threw his feet in three directions : then were these three worlds found in Vishnoo's feet covered with dust."

^f Here is an allusion to a ceremony which is supposed to have been first taught in the tumrus.

“ O all ye bramhũn priests, the water contains immortality. From ũpũ is derived jũlũ (water). In its transformation it becomes the water of life. This is recorded in the védũ. The waters contain medicine; for food, which is nourished by water, removes the disease of hunger. Therefore to exalt in praise the god of the waters, delay not.’

“ The god Somũ has said, that all medicines exist in the waters; that the medicinal climbing plants, plants, trees, roots, &c. are produced in the waters. Ũgnee, called Shookrũ, is the giver of happiness to all the world. This is made known in the Toittirẽyũ chapter.”

“ Those who are exceedingly wise, through the god Vũroonũ obtain the knowledge of the past, the present, and the future.”

“ I have seen the god Vũroonũ, who is to be seen of all, and who is come here to shew me favour; I have also seen his chariot on earth; and he has readily received the praise which I have addressed to him.”

“ O Indrũ and Vũroonũ! performing these works for your preservation (nourishment), we receive riches. Obtaining riches, we treasure up what remains after enjoyment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use.”

“ I invite the god Indrũ and the god Ũgnee to come and drink the juice of the somũ. Let them both arrive for my good: having thus begun this sacrifice, I am the receptacle of their affection.”

“ O Ūḡnee, bring to the place of sacrifice Indranē and the other goddesses, who desire to be present at this sacrifice; and bring also the Twūshtree gods to drink the somū juice.”

“ For our preservation, and to drink the somū juice, we invite the goddesses Indranē, Vūoonanē, and Agnēyē, to this sacrifice.”

“ O Prit’hivē ! give us a suitable place to dwell in, free from thorns; bestow on us very long dwelling houses.”

“ We pray that the wicked and evil speaking giant Vritrū may not have power to contend with us.”

“ O Sōōryū ! as the husbandman cultivates his field all the year round to obtain barley, so do thou provide for me, the sacrificer, somū juice during the spring and the other five seasons of the year.”

“ O waters ! for the preservation of my body forbid diseases; that in health we may long behold the sun; create medicines.”

“ O waters ! with your waters wash away all the guilt that I the sacrificer have committed in sinning, with and without knowledge, in cursing a holy person, or in speaking falsely.”

“ O Vūroonū ! thou destroyest all sinners; this is thy nature. Therefore, if at any time, through ignorance, we have neglected to honour thee, we pray, that if thou art

displeased with us on account of this sin, thou wilt not destroy us."

" O Ūgnee, and all ye who are invited, assemble, and receiving this our sacrifice, and this our praise, supply us with plenty of food."

" O Indrū ! let us spend our time each with his own wife. Let the messengers of Yūmū go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses ; number us among the great."

" O Indrū ! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses ; number us among the great "

" O Ūgnee ! enable us abundantly to increase these our prayers. We extol thee to the utmost of our ability : being subdued by our praises, bestow upon us food, power, and excellent wisdom."

" O Hūrishchंद्रū, the priest ! O Hūrishchंद्रū, the god ! Separate the purified somū juice which I have brought to this sacrifice ; and pour into a holy vessel the somū juice which has not yet been purified ; and that which remains, place in a leathern vessel."

" Shoonū-shéphū says, O Ūgnee, as the birds at a great distance from their nests, on their return to these nests, fly with all their strength, so my mind, destitute of anger, and having no desire to return to the enjoyment of great riches and wealth, flies to thee."

" O Vūroonū ! as the charioteer, after fatigue in run-

ning to á great distance, pleases his horse by different services, so we, for our happiness, please thee."

" I praise Ūḡnee, the priest [completer] of the offering, [first placed in the sacrifice] the impregnated with gifts to bestow ; the consuming sacrificator, supplying abundantly the gems (of reward.)"

" O fire, be thou the way of our happiness ; as a father to his child, be near to us."

" O visible Vayoo, come. These somũ (offerings) are prepared ; drink them ; hear the invitation."

" O Vayoo and Indrũ, who dwell in the stream of butter mixed with food, ye know (that the somũ) is ready, come speedily."

" O Indrũ, possessor of the horse, come speedily for the védũ-incanted praises ; accept the food prepared."

" May this Sũrũswõtēc, who commands affectionate and true words, the accomplisher (of the work) of the wise, accept the sacrifice."

" O Indrũ, preserved by thee, we ask for the strong thunderbolt, that we may conquer in battle."

" O Indrũ, gíve us incalculable, excellent, and undecayable wealth, which consists in cows, food, and long life."

" O Ūḡnee, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of

tears, enter the parent of water,^g that they may not be separated from their husbands, may be in union with excellent husbands, be sinless, and jewels among women."

" *Let us meditate on the divine ruler (Savitrēē :) may it guide our intellects.* Desirous of food, we solicit the gift of the splendid sun (Savitrēē), who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun (Savitrēē) with oblations and praise."^h

SECT. X.—*Specimens of the Bramhūnũ, from the Rig, yũjoorũ, and U'hũrovũ Védũs.*

Instructions relative to Sacrifices.

" Let the priest present offerings to Ūshwinee-koomarũ from the flesh of the fourth sheep which is dressing, and from the flesh of the goat. Let the mighty Ūshwinee-koomarũ partake of the flesh prepared with clarified butter, and of the fat and entrails which have been taken from the belly. Let the priest also offer the flesh of other goats to Ūshwinee-koomarũ, and to Šũrũswũtēē, and to Indrũ. Let him present to Ugnee, to Somũ, and to Indrũ, clarified butter mixed with honey; sesamum and barley; and let him so conduct my sacrifice that it may be perfected.

" In the sacrifice of the horse, the priest must repeat forms of praise and petition to the animal; bathe him; repeat incantations in his ears and nose; sprinkle him with water; slay him; and, removing the entrails, offer the burnt sacrifice with his flesh.

^g Fire

^h This forms the celebrated incantation called the gayũtrēē.

“ O priest, with the flesh of the goat worship Ūshwīnee-koomarū ; with the flesh of the sheep, Sūrūswūtēē ; with the flesh of the bull, Indrū ; and with that of the goat and the sheep, Vrihūspūtee.”

Of the Sacrifice of Animals.

“ Three altars must be erected ; also posts of three kinds of sacred wood ; seventeen animals must be selected for the occasion, from each of which three pieces of flesh must be cut, one from the right side, another from the breast, and another from the back of the head. Black, or white, or speckled animals are to be preferred. They must neither have lost a member, nor have a superfluous one, nor be too young, nor too old, nor labour under any distemper, nor be burnt or cut in the skin, nor have any scars arising from wounds inflicted by other animals. Sesamum anointed with clarified butter must be offered in this sacrifice ; in the middle altar must be offered on the fire honey, sugar, and milk ; on another of the altars a meat offering, consisting of boiled rice, honey, and clarified butter. Near to each altar must sit a bramhūn to watch the sacred fire, called Brūmha.¹ Round the fire on the middle altar must be placed meat-offerings for the ten regents of the quarters. If the sacrificer wish to make any petition during this sacrifice, he must do it, offering curds to the deity whom he addresses.”

Of a Sacrifice offered by the sage Twūshta, for the Destruction of the King of the Gods.

“ Twūshta, a sage, offered a sacrifice for the destruction of Indrū, the king of heaven, who had cut off the

¹ See vol. ii, page 17.

three heads of his son. First, the sage kindled three fires, eastward, westward and southward, and began to offer on that to the east, and to invite the gods. The gods arrived, but not desiring the destruction of Indrũ, they began to perplex the sage in his work, stealing the different appurtenances belonging to the sacrifice: for instance, they concealed two pestles which were required to pound the rice for the meat-offering; and this compelled the sage to bruise the rice between his nails: the law of the sacrifice is, that if the priest be desirous of scratching his body, he shall do it, not with his nails, but with the horn of a deer; this horn the gods likewise took away. He offered the curds to the god Vishwũ, but the water which should have been offered to another god, Vajee, the divine guests clandestinely removed. The bruised rice intended to be offered to Sōoryũ, who is described as having no teeth, they removed in the same manner. The three kinds of wood which should have been offered in the three fires, the gods also stole, as well as the clarified butter, which should have been poured on the fire in the second stage of the sacrifice. An awning of three kinds of cloth, white, blue, and yellow, is used on these occasions: the white part the gods conveyed away; a pan of water used at this sacrifice, which was surrounded with a piece of cloth, on the top of which three kinds of green branches were laid; the body of which was anointed with curds and rice; and into which five kinds of precious metals or stones, and nine of bruised branches, had been thrown, shared the same fate; of ten wooden dishes placed round the altar, containing offerings, the two placed at the top and bottom of the altar, the gods also conveyed away. In this manner they vexed the sage, till the tears were seen to fall from the fire to the westward; hence one name of the regent of fire became Roodrũ.

from *rodunū*, to weep; from these tears sprung silver; and hence silver is forbidden to be placed among gifts to the gods, as tears are a mark of uncleanness. The sage too fell into a state of perplexity; and hastening to bring more clarified butter, to supply the place of that which had been stolen, he repeated the prayers incorrectly; for instead of repeating "Be thou the enemy of *Indrū*," he said, "Let *Indrū* be thy enemy," and thus the giant, which was brought into existence by the merit of the sacrifice, and which was to have destroyed *Indrū*, was destroyed by him."^k [The account of this sacrifice is continued to a considerable length, but the particulars resemble so much what the author has given in vol. ii. p. 45, &c. that it appeared unnecessary to go further into the subject.]

The *Shénū* Sacrifice for rendering an Enemy speechless.

"The priest who offers this sacrifice is to sit on a black seat, wear black garments, offer dark coloured flowers; the four images of the person against whom the sacrifice is to be offered, are also to be dressed in black, the eyes and mouth painted red, and the breast white. The priest must take a hawk, and slay it, placing its flesh upon a yellow garment; after a number of other preparatory ceremonies, he must offer pieces of the flesh in the fire, eight, twenty-eight, one hundred and eight, up to one thousand, one hundred thousand, or a million times,^l and at each offering use a separate prayer; as he draws back his fingers after casting the flesh into the fire, he must touch the mouth of the image of the enemy with

^k See the *rig-védū*.

^l When offerings are made up to or beyond a thousand, it is supposed that an enemy is soon destroyed.

them. On this occasion the following prayers are uttered :

“ O Ūgnee ! make dumb the mouth and words of this my enemy.” “ O Ūgnee ! fasten with a peg the tongue of this my enemy.” “ O Ūgnee ! fill with distraction the mind of this my enemy.” “ O Ūgnee ! confound the speech of the friends of this my enemy.” “ O Ūgnee ! destroy the senses of this my enemy.”

“ O Ūgnee ! all the gods are centered in thee ; do thou render propitious the judge who is to decide between me and this enemy.” “ O Ūgnee ! make this judge the enemy of my enemy.” •

In this manner, he must continue the sacrifice for fifteen days and nights : in the darkest part of the night, he must place a lamp near the altar, and thus address it : “ O lamp ! as the insect, attracted by thee, falls into the blaze, so let my enemy be overthrown in the seat of judgment.”

“ O Ūgnee ! thou who art the mouth of all the gods, as the smoke entering the eyes renders them dim, so do thou destroy the wisdom of my enemy.”

“ O Ūgnee ! thou who, by digesting their food, nourishest mankind, reduce to ashes this my enemy.” •

Having thus offered the sacrifice, he must take the ashes, the yellow cloth, &c. and throw them where four roads meet.^m

^m See the ūbhicharū-kandū of the ūt'hūrvū-védū. These revengeful prayers, from the ūt'hūrvū-védū, belong to the preceding section ; but the

Of the Devotion called Oopasūnū.

“ There are two kinds of oopasūnū, or devotion ; first, that wherein an invisible being is worshipped through a visible object ; this is called aropū. The other is meditation on the deity through a description by sensible objects. In these acts of devotion, the mind is employed on the name, form, and qualities of the god, by singing, prayer, repetition of his name, or meditation, so as to excite in the mind religious affections. The mind must be fixed on the object of devotion, without any intermission, except that which is absolutely necessary for the preservation of life ; it must be free from injurious thoughts ; full of compassion towards the poor, the blind, and even enemies ; happy both in pain and pleasure ; insensible to the injuries of others ; free from desire of unlawful gains ; must desire no more than necessary food and clothing ; and be free from distraction and error.”

“ Let the person who wishes to worship the deity in his mind, first choose a place on the banks of a river, or near a temple of Shivū, or near a shalgramū, or in a field where cows are grazing, or near a grove of vilwū trees, or on the roots of a grove of dhatrees, or in a holy place, or in a cave, or near a water-fall ; at any rate in a secret spot, where the mind can remain undistracted. He must sit on the skin of a tyger or a deer, or on a kooshū mat, or on a blanket ; a white seat is to be preferred. He may sit in any form common to the animals, but there are eighty-four methods peculiarly excellent ; the pūdmū posture, which consists in bringing the feet to the sides, and holding the right foot in the left hand, and the left foot in

account of this sacrifice seemed to require that the prayers should be inserted with it.

the right hand, is one of the best ; another method is to sit cross-legged, and to close with the fingers and feet all the avenues of respiration. The worshipper must next withdraw his mind from all sublunary things, and confirm his distaste of them, by perpetually holding up to himself their unreal nature. He must also bring his mind to an undivided attention to the deity, and in a perfectly abstracted manner fix it on him : thus prepared, he must in imagination prepare a beautiful seat for the god, and realize in his mind all the visible attributes of him on whose form he meditates ; he must so realize every feature and member, as to feel all the sensations of joy, love, tenderness, &c. arising from real vision. In this state of mind, he must mentally present all the usual offerings to the deity, as, from the primary elements of which his body is composed, earth, water, fire, air, and vacuum, he must present, first, from earth, all the fruits of the earth ; from the water, water to wash his feet ; from the fire, the sacred lamps ; from the air, incense, and from the ethereal elements, flowers ; and from whatever the mind delights in, he must present the most precious offerings. Addressing himself to the deity, he must say, “ Like myself there is not another sinner on earth ; and like thyself there is no saviour ; O god, seeing this is the case, I wait thy will.” He must next present a bloody sacrifice, by slaying all his passions, as desire, anger, covetousness, inordinate attachment, intoxication, and envy. He must add, “ All my works, good or evil, in the fire of thy favour, I present to thee as a burnt-offering.”ⁿ

ⁿ See the Vāihādarānyūkū Oopūnishūd.

SECT. XI.—*Specimen of the Oopūnishūds.**Of the Creation.*

“ Formerly this world (Brūmhū) was in the form of a male. He, reflecting, saw nothing but himself. He first uttered the sound I : from hence his name became I. Therefore to the present time people first say I, and then mention any other name. The first being became the subject of fear. He thought within himself, if there exists no one except myself, from what does my fear arise ? By looking at himself, his fear was removed. What should he fear, when there was none but himself. He enjoyed not pleasure alone ; therefore at present men enjoy not pleasure alone. He wished for another. He divided his body into two parts like the lobes of a seed of pulse, and one became a male and the other a female.*

“ At first, only Brūmha, the bramhūn, existed. Being alone, he was unable to manage the world, and therefore he created the excellent cast of the kshūtriyūs. Among the gods, they created Indrū, Vūroonū, Somū, Roodrū, Mayū, Yūmū, Mrityoo, Eeshanū, &c. Therefore there are none more excellent than the kshūtriyūs ; at the raj-sooyū sacrifice, the bramhūns were placed below the kshūtriyūs, and served the kshūtriyūs. The kshūtriyūs alone enjoy this honour ; they sprung from Brūmha, the bramhūn ; and though they have obtained from Brūmha the greater excellency, yet at the close of any ceremony the kshūtriyūs seek for the benefits of the ceremony through the bramhūns. Those kshūtriyūs who injure the bramhūns, destroy their own race, and become great sinners.”

* See the Vrihūdarānyūkū Oopūnishūd.

“ First, was created vacuum, from vacuum air, from air fire, from fire water, from water earth, from the earth food; from food man,^p who may thus be compared to a bird; of the head no comparison is pretended; the right arm is the right wing, the left the left wing; the body to the navel, is Brūmhū;^q the lower extremities, the tail. Some persons regard as an established truth the opinion, that the body is the whole of man; others separating the actions of body and spirit, discard this opinion, and contend for the existence in the body of an immaterial spirit. The writer then adds another comparison; two birds having perched on a tree, one [pūrūm-atmū] eats not of the fruit; the other, [the animal spirit] partakes of the fruit of works. The seed of the tree is delusion; the fruit, religion and irreligion; the roots, the three goonūs; the four kinds of sap, religion, riches, desire, final emancipation; the five actions of the tree, the five senses; the six natural properties of the tree are, desire, anger, lust, excessive attachment, infatuation, envy; the seven barks are the seven transmutations of food, as explained in the preceding note; its eight branches, are the five primary elements, the reasoning faculty, personal identity, and wisdom; its nine apertures, the nine openings in the body; its ten leaves, the ten kinds of air in the body. As a house forsaken by its occupant becomes dark, so the body, when forsaken by the deity, is filled with darkness; therefore should this divine guest be always retained.”^r

On this subject, I beg leave to quote a singular para-

^p The expression here is ūnnūmyū poorooshū, or food-made man; which is thus explained; food received into the body, first becomes juice then blood, then flesh, then fat, then bones, then marrow, then seed.

^q The whole of the reasoning in this extract is designed to identify God with matter.

^r See the Toitūcēyū Oopānishād.

graph from the *rig-védū*, as given by Mr. Colebrooke :
 “ Then there was no entity, nor nonentity ; no world, nor sky, nor ought above it : nothing, any where, in the happiness of any one, involving or involved : nor water, deep and dangerous. Death was not ; nor then was immortality : nor distinction of day or night. But *THAT*^s breathed without afflation, single with (*Swūd’ha*) her who is sustained within him. Other than him, nothing existed, [which] since [has been]. Darkness there was : [for] this universe was enveloped with darkness, and was undistinguishable [like fluids mixed in] waters ; but that mass, which was covered by the husk, was [at length] produced by the power of contemplation. First desire was formed in his mind : and that became the original productive seed ; which the wise, recognising it by the intellect in their hearts, distinguish, in nonentity, as the bond of entity.”

Instructions from a Gooroo to his Disciple.

“ Speak the truth ; be religious ; neglect not learning ; give excellent riches to your teacher (gooroo) ; cause not divisions in families ; be not indifferent to truth, be diligent in religious duties, in self-preservation, in obtaining wealth, in instructing others, and in serving the gods and ancestors ; regard your parents, teacher, and guest, as gods ; serve the good ; refrain from dishonourable actions ; perform the good actions you have seen us do ; avoid

^s “ The pronoun (*tād*), thus emphatically used, is understood to intend the Supreme Being, according to the doctrines of the *Védantū*. When manifested by creation, he is the entity (*śūda*) ; while forms, being mere illusion, are nonentity (*śūśū*). The whole of this hymn is expounded according to the received doctrines of the Indian theology, or *Védantū*. Darkness and desire (*tūmūś* and *kamū*) bear a ~~distinct~~ resemblance to the chaos and eros of Hesiod. Theog. v. 115 ’

what we avoid ; serve any bramhûn more excellent than I am. Whatever presents you make, give them with devotion, respect, modesty, fear, and affection. If hereafter religious doubts remain in thy mind, place thyself with such bramhûns as perform these duties, with men who are competent to decide, who afford instruction gratuitously, who are compassionate, and desirous of the fruit of works. This is the law ; this is advice ; this is the meaning of the védû ; this is the word of God. In this manner must the service of the deity be performed.”^c

Of Absorption, or Emancipation.

“ Sages affirm, that the vacuum in the basilar suture, which exists for obtaining emancipation, is found within a round piece of flesh in form like the water-lily. They also thus describe the way in which deliverance is obtained : the soul takes refuge between the taloo in the flesh found at the roots of the hair in the centre of the skull. The tubular vessel, which, separating the skull, passes through the taloo is called the door by which emancipation is obtained. This rational and self-knowing soul, passing through the way in the skull, takes refuge in fire, that is, taking the form of fire, it encompasses the world ; and in the same manner resides in the wind, in light, in Brûmhû ; in all which, in its own nature, the soul resides and reigns. It becomes the regent of speech, of sight, of hearing, and of knowledge. But, more than this, it obtains Brûmhû, whose body is like the air, invisible ; who is the happy refuge of souls ; the giver of joy to the mind ; the fountain of joy ; and the immortal. Oh ! ye disciples advanced in years, worship this Brûmhû, who is intelligence and religion itself.”^a

^c See the *Toitirêsyû Oopûnshûd*. ^a *Ibid*.

SECT. XII.—*Remarks.*

Having thus given specimens of the contents of the four divisions of the védū, I now proceed to offer a few remarks on the merit of these books, by the repetition of a sentence of which, says the divine Mūnoo, ‘a priest indubitably obtains beatitude, let him perform or not perform any other religious act.’ For the basis of these remarks, Mr. Colebrooke’s very learned essay on the védū is preferred, as being incontestible authority.

The Hindoos deny that the védūs are human compositions; yet the author of the essay has given, from the védū, the names of many of its writers; and the pooranūs relate multitudes of stories which shew us what holy men these védū-writers were: Vyasū, who was himself illegitimate, lived with his brother’s wife, by whom he had two children. Vūshisht’hū cursed his hundred sons, and degraded them to the rank of chandalūs. In the rig-védū is given a hymn, repeated by this sage to stop the barking of a dog, while he was breaking into a house to steal grain.—Bhrigoo murdered his own mother, by cutting off her head.—Goutāmū cursed his wife for a criminal intrigue with Indrū, and afterwards received her again.—Vrihūspūtee, the high-priest of the gods, at a sacrifice offered by king Mūroottū, fell into disgrace among the gods for his avarice.—Narūdū was cursed by Brūmha, his father, and doomed to be the instigator of quarrels.

The writers of the védū disagree:—one of the chapters of the rig-védū “contains an instance, which is not singular in the védūs, though it be rather uncommon in their didactic portion, of a disquisition on a difference of opinion among inspired authors. ‘Some,’ it says, ‘direct the

consecration to be completed with the appropriate prayer, but without the sacred words (*vyahritee*), which they here deem superfluous : others, and particularly *Sūtyūkamū*, son of *Javalū*, enjoin the complete recitation of those words, for reasons explained at full length ; and *Ooddalūkū*, son of *Ūroonū*, has therefore so ordained the performance of the ceremony.”

Mr. Colebrooke says, “ Every line [of the prayers of the *védū*] is replete with allusions to mythology, and to the Indian notions of the divine nature, and of celestial spirits. Not a mythology which avowedly exalts deified heroes (as in the *pooranūs*) ; but one, which personifies the elements and planets ; and which peoples heaven, and the world below, with various orders of beings. I observe, however, in many places, the ground-work of legends, which are familiar in mythological poems.”—But do the *pooranūs* contain any thing more extravagant than some parts of what appears in this essay as portions of the *védū* ?* Let it be admitted, however, that the idolatry of the *védū* has reference to the elements only, and not to deified heroes, is it then better to worship fire than a man ?—*Kūmūlū*, a *bramhūn* of *Chatūra*, a village adjoining to *Serampore*, in conversing one day with some of his fellow *bramhūns*, advised them to make him a god, instead of worshipping a wooden or a clay image. “ Bring your clarified butter, your rice, your sweetmeats, your garments to me,” said he. “ My family will be nourished by them.”

* “ He saw this [earth] and upheld it, assuming the form of a boar [*vūrahū*].” Does not this sentence prove, that this third *ūvūtarū* was supposed to have taken place before this part of the *védū* was written ? The name of *Vishwūkūrmūn*, the Indian vulcan, is here mentioned, and a story given respecting the creation of a cow by the power of religious austerities, here a person would suspect that he was actually reading the *pooranūs* instead of the *védū*.

Was not this man's proposal more rational than the custom of throwing clarified butter into the fire, in the worship of this clement?—Farther, is it not probable, that the horrid worship of Moloch was really the worship of the sun, or of fire?

Incantations to prevent the effects of poison are found in the védû, and noticed in this essay. Such charms are universally resorted to by the Hindoos at this day. Multitudes of the lower orders, for a few pûns of courees, by the use of these charms, offer to subdue the power of the rankest poison in the world.

Several parts of the essay contain ascriptions of praise to munificent kings. It should seem, that, when the Hindoo monarchies were in their splendour, gifts to bramhûns and flattery to kings in return, were very common, but what has this to do in such sacred books as the védûs? The Hindoos, amidst all their vices, are most addicted to lying; nor can it excite our wonder, when the védû itself contains exaggerations like the following: Amongst other offerings at the inauguration of certain kings, are mentioned, on separate occasions, 10,000 elephants; 10,000 female slaves; 2000 cows daily;² 80,000 white horses: 10,000 female captives, adorned with necklaces, the daughters of great men: 1,070,000,000 black elephants decked with gold!!!

Of the natural philosophy of these books, take the fol-

¹ In one of the chapters of the rig-védû, we have a woman praising herself as the supreme and universal spirit.

² "A sacred fire was lighted for Bhûrîtû, son of Dooshmântû, in Sachigoonu, at which a thousand bramhûns shared a *thousand millions* of cows a piece."—*The Rig-vedû*.

lowing specimens: "The sun is born of fire." "The moon is born of the sun." "Rain is produced from the moon." "Lightning comes of rain." "He [the universal soul] reflected, "How can this [body] exist without me?" He considered by which extremity he should penetrate. He thought, "if [without me] speech discourse, breath inhale, and sight view; if hearing hear, skin feel, and mind meditate; if deglutition swallow, and the organ of generation perform its functions; then who am I?" "Parting the suture [*sċēmüntũ*], he penetrated by this route. That opening is called the suture (*vidritee*), and is the road to beatitude (*nandũyũ*).³

Much is said in these works of the origin of things, by the union of spirit and matter: the following paragraphs can hardly be exceeded, in indelicacy and absurdity, by the pooranũs: "He felt not delight; and, therefore, man delights not when alone. He wished [the existence of] another; and instantly he became such, as is man and woman in mutual embrace. He caused this, his own self, to fall in twain; and thus became a husband and wife. Therefore was this [body, so separated,] as it were an imperfect moiety of himself: for so *Yagnũvũlky ũ* has pronounced it. This blank, therefore, is completed by woman. He approached her; and, thence were human beings produced. She reflected, doubtingly, how can he, having produced me from himself, [incestuously] approach me? I will now assume a disguise. She became a cow, and the other became a bull, and approached her, and the issue were kine. She was changed into a mare,

³ "The Hindoos believe, that the soul, or conscious life, enters the body through the sagittal suture; lodges in the brain; and may contemplate, through the same opening, the divine perfections. Mind, or the reasoning faculty, is reckoned to be an organ of the body, situated in the heart."

and he into a stallion ; one was turned into a female ass, the other into a male one ; thus did he again approach her, and the one-hoofed kind was the offspring. She became a female goat, and he a male one ; she was an ewe, and he a ram : thus he approached her, and goats and sheep were the progeny. In this manner did he create every existing pair whatsoever, even to the ants [and minutest insects].”

The following prayers will shew the cupidity taught in the védû : “ We seek for more riches from Indrû, whether thou procurest them from men, or from the inhabitants of heaven, or from the lower heavens, or from whatever place, only make us rich.” “ O Indrû ! we entreat thee that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may be enjoyed, Vibhoo ; a great quantity of riches we call prûbhoo (Lord).” “ O Indrû and Vûroonû ! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us.” “ O Indrû and Vûroonû, we, performing these works for thy preservation (nourishment), receive riches. Obtaining riches, we treasure up what remains after enjoyment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use.” “ O Indrû ! let us spend our time each with his own wife. Let the messengers of Yûmû (Pluto) go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses ; number us among the great.”

Of the benevolence taught in the védû, some idea may be formed from the following prayers : “ Destroy, O sa-

cred grass,^b my foes ; exterminate my enemies ; annihilate all those who hate me, O precious gem !” “ O Ūgnee ! thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful.” “ O Indrũ ! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses ; number us among the great.” The ūt’hũrvũ has been called the anathematizing védũ, since it is acknowledged that a considerable portion of it contains incantations for the destruction of enemies. Incantations to accomplish these ends are now in use among the Hindoos ; and it is very common for a Hindoo, afflicted with a dreadful disease, to suppose, that it has been brought upon him by some unknown enemy, who has been reading incantations against him. This person not unfrequently employs another man to repeat incantations to destroy the effect of those by which he supposes himself to be afflicted.

The following fragment of a dialogue, may shew the perplexity into which the theology of the védũ has thrown the wisest of the Hindoos : six persons, “ deeply conversant with holy writ, and possessed of great dwellings, went to Ūshwũpũtee, the son of king Kėkũyũ, and thus addressed him : “ ‘Thou well knowest the universal soul ; communicate that knowledge unto us.’” When they went to him the next day, he thus interrogated them individually : “ ‘Whom dost thou worship as the soul, O son of Oo-pũmũnyoo?’” “ ‘Heaven,’” said he, “ ‘O venerable king !’” He now turned to Sũtyũyũgnũ, the son of Poołoooshũ, saying, “ ‘Whom dost thou worship as the soul, O descendant of Prachinũyũgũ ?’” “ ‘The sun,’” answered he, “ ‘O re-

^b “ Dũi blũ, Poa Cynosuroides.”

nerable king!" He next addressed Indrūdyoomnū, the son of Bhullūvee: "Whom dost thou worship as the soul, O descendant of Vyaghrūpūdū." "Air," replied he, "O venerable king!" He then interrogated Jūnū, the son of Sūrkūrakshyū: "Whom dost thou worship as the soul, O son of Sūrkūrakshyū?" "The etherial element," said he, "O venerable king!" He afterwards inquired of Boodnū, the son of Ūshwūtūrashwū: "Whom dost thou worship as the soul, O descendant of Vyaghrūpūdū?" "Water," said he, "O venerable king!" Lastly, he interrogated Ooddalukū, the son of Ūroonū: "Whom dost thou worship as the soul, O descendant of Goutūmū?" "The earth," said he, "O venerable king!" He thus addressed them [collectively]: "You consider the universal soul, as it were an individual being; and you partake of distinct enjoyment. But he, who worships, as the universal soul, that which is known by its [manifested] portions, and is inferred [from consciousness], enjoys nourishment in all worlds, in all beings, in all souls: his head is splendid, like that of this universal soul: his eye is similarly varied; his breath is equally diffused; his trunk is no less abundant; his abdomen is alike full; and his feet are the earth; his breast is the altar; his hair is the sacred grass; his heart, the household fire; his mind, the consecrated flame; and his mouth, the oblation." To this may be added, these prayers, as a further proof of that confusion which the védū has introduced into the devotions of the Hindoos: "May Vūroonū grant me wisdom; may fire and Prūjapūtee confer on me sapience; may Indrū and air vouchsafe me knowledge; may providence give me understanding: be this oblation happily offered! May the priest and the soldier both share my prosperity; may the gods grant me su-

preme happiness : to thee, who art that [felicity], be this oblation effectually presented."

The following paragraph goes pretty far to prove, that the *védû* recognizes human sacrifices : " In the *poorooshû-médhû*,^c a hundred and eighty-five men, of various specified tribes, characters, and professions, are bound to eleven posts : and, after the hymn, concerning the allegorical immolation of *Narayñû*, has been recited, these human victims are liberated unhurt : and oblations of butter are made on the sacrificial fire. This mode of performing the *poorooshû-médhû*, as emblematic ceremonies, not as real sacrifices, is taught in the *yûjoor védû* : and the interpretation is fully confirmed by the rituals, and by commentators on the *sũghitû* and *bramhñû* ; one of whom assigns as the reason, ' because the flesh of victims, which have been actually sacrificed at a *yũgnû*, must be eaten by the persons who offer the sacrifice : but a man cannot be allowed, much less required, to eat human flesh.' It may be hence inferred, or conjectured at least, that sacrifices were not authorized by the *védû* itself : but were either then abrogated, and an emblematical ceremony substituted in their place ; or they must have been introduced in latter times, on the authority of certain *pooranûs* and *tũntrûs* fabricated by persons who, in this as in other matters, established many unjustifiable practices on the foundation of emblems and allegories, which they misunderstood."

I am not disposed to contradict Mr. Colebrooke, in the remarks which he makes respecting the spuriousness of the *oopñishûds* relating to *Ramû*, *Krishnû*, &c. ; they

^c From *poorooshû*, man, and *médhû*, a sacrifice.

may be more modern than the others; but I conceive, that the mythology of the védûs has given rise to the worship of the deified heroes, and to this whole fabric of superstition; the vedû mentions Brûmha, Vishnoo, Shivû, and many of the other gods; and encourages the burning of women alive,^d which is surely a far greater crime than any thing done before the images of Doorga, Ramû or Krishnû, admitting that many detestable indecencies have been recently introduced at the festivals of these deities.

Let the reader seriously weigh these quotations, and then let him recollect, that these are parts of the védûs, the source of all the shastrûs, and, if we must believe some persons, the most ancient and venerable books in the world. Mûnoo says, “ A priest who shall retain in his memory the whole rig-védû, would be absolved from guilt, even if he had slain the inhabitants of the three worlds, and had eaten food from the foulest hands.” Here again, killing the inhabitants of the three worlds, and eating food with a person of inferior cast, are esteemed crimes of similar magnitude, by Mûnoo, “ the son or grandson of Brûmha, the first of created beings, and the holiest of legislators.”^e

It will, perhaps, be thought, that the author has borrowed too much from a work already before the world; but he hopes the reader will consider, that it falls to the lot of very few persons to be acquainted with these ancient writings like Mr. Colebrooke; the author also was very anxious to do justice to books which have made so much noise in the world. He hopes Mr. Colebrooke's known candour will excuse his freedom of comment, which has

^d See p. 93.

^e Sir W. Jones's preface to Mûnoo.

arisen entirely from a conscientious regard to the interests of Truth.

SECT. XIII.—*Of the Six Dūrshñūs,*

Or the Writings of the Six Philosophical Sects.

The six dūrshñūs are six Systems of Philosophy, having separate founders, shastrūs, and disciples. Their names are, the Voishéshikū, the Nyayū, the Mēemangsa, the Sankhyū, the Patñjūlū and the Védantū dūrshñūs.—The schools in which these systems were taught existed in different parts of India, but were held principally in forests or sacred places, where the students might not only obtain learning, but be able to practise religious austerities : Kūpilū is said to have instructed his students at Gūnga-sagūrū ; Pūtñjūlee at Bhagū-bhandarū ; Kūnadū on mount Nēēlū ; Joimineē at Nēēlvūtū-mōōlū ; and Goutūmū and Védū-vyasū seem to have instructed disciples in various parts of India. We are not to suppose that the Hindoo sages taught in stately edifices, or possessed endowed colleges ; they delivered their lectures under the shade of a tree or of a mountain ; their books were palm-leaves, and they taught without fee or reward.

The resemblance between the mythologies of the Greeks and Hindoos has been noticed by Sir W. Jones, but in the doctrines taught by the philosophical sects of the two nations, and in the history of these sects, perhaps a far stronger resemblance may be traced:—

Each of the six schools established among the Hindoos originated with a single and a different founder : thus Kūnadū was the founder of the voishéshikū ; Goutūmū

of the noiyayikū; Joiminee of the Mēemangsa; Kūpilū of the sankhyū; Pūtūnjūlee of that which bears his name; and Védū-vyasū of the védantū;—as Thales was the founder of the ionic sect, Socrates of the socratic, Aristippus of the cyrenaic, Plato of the academic, Aristotle of the peripatetic, Antisthenes of the cynic, Zeno of the stoic, &c. It is equally worthy of notice, that those who maintained the opinions of a particular dūrshūnū were called by the name of that dūrshūnū: thus those who followed the nyayū were called noiyayikūs; and in the same manner a follower of Socrates was called a socratic, &c.

In the different dūrshūnūs various opposite opinions are taught, and these clashing sentiments appear to have given rise to much contention, and to many controversial writings. The nyayū dūrshūnū especially appears to have promoted a system of wrangling and contention about names and terms,^f very similar to what is related respecting the stoics: ‘The idle quibbles, jejune reasonings, and imposing sophisms, which so justly exposed the schools of the dialectic philosophers to ridicule, found their way into the porch, where much time was wasted, and much ingenuity thrown away, upon questions of no importance. The stoics largely contributed towards the confusion, instead of the improvement, of science, by substituting vague and ill defined terms in the room of accurate conceptions.’^g

It is also remarkable, that many of the subjects discussed among the Hindoos were the very subjects which excited the disputes in the Greek academies, such as the

^f At present few of the Hindoos are anxious to obtain real knowledge, they content themselves with reading a book or two in order to qualify themselves as priests or teachers, or to dispute and wrangle about the most puerile and trifling conceits.

^g *Enfield*, p. 318. 319.

eternity of matter; the first cause; God the soul of the world; the doctrine of atoms; creation; the nature of the gods; the doctrine of fate; transmigration; successive revolutions of worlds; absorption into the divine being, &c. It is well known, that scarcely any subject excited more contention among the Greek philosophers than that respecting spirit and matter; and if we refer to the Hindoo writings, it will appear, that this is the point upon which the learned Hindoos in the *dūrshūnūs* have particularly enlarged. This lies at the foundation of the dispute with the *bouddhūs*; to this belongs the doctrine of the *voishéshikūs* respecting inanimate atoms; that of the *sankhyūs*, who taught that creation arose from unassisted nature, and that of others who held the doctrine of the mundane egg.^h Exactly in this way, among the Greek philosophers 'some held God and matter to be two principles which are eternally opposite, as Anaxagoras, Plato, and the whole old Academy. Others were convinced that nature consists of these two principles, but they conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed, one of which was, that God was eternally united to matter in one chaos, and others conceived that God was connected with the universe as the soul with the body. The former hypothesis was that of the antient barbaric philosophers, and the latter that of Thales, Anaximander, Pythagoras, the followers of Heraclitus,' &c.

^h "An Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg, formed by the union of night, or chaos, and ether, which at length burst, and disclosed the form of nature. The meaning of this allegory probably is, that by the energy of the divine active principle upon the eternal mass of passive matter, the visible world was produced."—*Enfield*, page 116.

The Greeks, as they advanced, appeared to make considerable improvements in their philosophy : ‘ The most important improvement,’ says Brucker, ‘ which Anaxagoras made upon the doctrine of his predecessors, was that of separating, in his system, the active principle in nature from the material mass upon which it acts, and thus introducing a distinct intelligent cause of all things. The similar particles of matter, which he supposed to be the basis of nature, being without life or motion, he concluded that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which having a power of motion within itself, first communicated motion to the material mass, and, by uniting homogeneous particles, produced the various forms of nature.’ A similar progress is plainly observable among the Hindoos : the doctrine of the *voisheshikū* respecting atoms was greatly improved by the light which *Védū-vyasū* threw on the subject, in insisting on the necessity of an intelligent agent to operate upon the atoms, and on this axiom, that the knowledge of the Being in whom resides the force which gives birth to the material world, is necessary to obtain emancipation from matter.

Among the Greeks there existed the Pyrrhonic, or sceptical sect, ‘ the leading character of which was, that it called in question the truth of every system of opinions adopted by other sects, and held no other settled opinion, but that every thing is uncertain. Pyrrho, the founder of this sect, is said to have accompanied Alexander into India; and to have conversed with the *brāmhūns*, imbibing from their doctrine whatever might seem favourable to his natural propensity to doubting. These Greek sceptics ask, What can be certainly known concerning a being, of whose form, subsistence, and place, we know nothing

On the subject of morals, they say, there appears to be nothing really good, and nothing really evil.'—So among the Hindoos there arose a sect of unbelievers, the bouddhūs, having its founder, its colleges, and shastrūs. Many of the Hindoos maintain, that the dūrshūnūs owe their origin to the dispute between the bramhūns and the bouddhūs; but this supposition probably owes its origin to the fact, that the Hindoo philosophers of three of these schools weremuch employed in confuting the bouddhū philosophy: the following may serve as a specimen of the arguments used on both sides :—The bouddhūs affirm, that the world sprung into existence of itself, and that there is no creator, since he is not discoverable by the senses.¹ Against this, the writers of the orthodox dūrshūnūs insist, that proof equal to that arising from the senses may be obtained from *inference*, from *comparison*, and from *sounds*. The following is one of their proofs from inference : God exists; this we infer from his works. The earth is the work of some one—man has not power to create it. It must therefore be the work of the being whom we call God.—When you are absent on a journey, how is it that your wife does not become a widow, since it is impossible to afford proof to the senses that you exist ? According to our mode of argument, by a letter from the husband we know that he exists; but according to yours, the woman ought to be regarded as a widow. Again, where there is smoke, there is fire : smoke issues from that mountain—therefore there is fire in the mountain.—It will not excite

¹ The bouddhūs, say the bramhūns, disregard all the doctrines and ceremonies of religion. Respecting heaven and hell, which can only be proved to exist from inference, they say, we believe nothing. There is a heaven : Who says this—and what proof is there, that after sinning men will be punished ? The worship of the gods we regard not, since the promised fruit hangs only on an inference.

surprize, that an atheistical sect should have arisen among the Hindoos, when it is known that three of the six philosophical schools were atheistical, the Voishéshikŭ, the Mēemangsa, and the Sankhyŭ.^k

The system adopted by Pythagoras, in certain particulars, approaches nearest to that of the bramhŭns, as appears from his doctrine of the metempsychosis, of the active and passive principles in nature, of God as the soul of the world, from his rules of self-denial and of subduing the passions; from the mystery with which he surrounded himself in giving instructions to his pupils; from his abstaining from animal food,^l &c.—In all these respects, the Hindoo and Pythagorian systems are so much the same, that a candid investigator can scarcely avoid subscribing to the opinion ‘that India was visited, for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece.’^m

That which is said of Pythagoras, that he was possessed of the true idea of the solar system, revived by Copernicus, and fully established by Newton, is affirmed of the Hindoo philosophers, nor does it seem altogether without foundation.

In all these, and other respects, may be traced such a close agreement between the philosophical opinions of the

^k From these and from the bouddhŭs more than twenty inferior sceptical sects are said to have sprung.

^l Not only man, but brute animals are allied to the divinity; for that one spirit which pervades the universe unites all animated beings to itself, and to one another. It is therefore unlawful to kill or eat animals, which are allied to us in their principle of life.—*Enfeld*, page 405. ^m Ibid.

learned Greeks and Hindoos, that, coupled with the reports of historians respecting the Greek sages having visited India, we are led to conclude, that the Hindoo and Greek learning must have flourished at one period, or nearly so, that is, about five hundred years before the Christian æra.

Among those who profess to study the *dūrshñūs*, none at present maintain all the decisions of any particular school or sect. Respecting the Divine Being, the doctrine of the *védantū* seems chiefly to prevail among the best informed of the Hindoo *pūndits*; on the subject of abstract ideas and logic, the *nyayū* is in the highest esteem. On creation, three opinions, derived from the *dūrshñūs*, are current: the one is that of the atomic philosophy; another that of matter possessing in itself the power of assuming all manner of forms, and the other, that spirit operates upon matter, and produces the universe in all its various appearances. The first opinion is that of the *voishéshikū* and *nyayū* schools; the second is that of the *sankhyū*, and the last that of the *védantū*. The *Patñjālū*, respecting creation, maintains that the universe arose from the reflection of spirit upon matter in a visible form. The *Mēemangsa* describes creation as arising at the command of God, joining to himself *dhūrmā* and *ūdhūrmā*, or merit and demerit. Most of the *dūrshñūs* agree, that matter and spirit are eternal. These works point out three ways of obtaining emancipation: the knowledge of spirit, devotion, and works.

Some idea of the doctrines taught in each of these six schools, may be formed by perusing several of the following sections.

SECT. XIV.—*Of the Sankhyū Dūrshñū.*^a

Kūpilū is supposed to have been the founder of this sect; he is honoured by the Hindoos as an incarnation of Vishnoo. Mr. Colebrooke, however, denies that the sentences known by the name of Kūpilū's sōōtrīs are his; he says, 'The text of the sankhyū philosophy, from which the Bouddhū sect seems to have borrowed its doctrines, is not the work of Kūpilū himself, though vulgarly ascribed to him; but it purports to be composed by Eeshwārū-Krishnū; and he is stated to have received the doctrine immediately from Kūpilū, through successive teachers, after its publication by Pūchūshikhū, who had been himself instructed by Ūsooree, the pupil of Kūpilū.'

Kūpilū has been charged, and perhaps justly, with favouring atheism in his philosophical sentiments; nor is it wonderful, that men so swallowed up in pride, and so rash as to subject the nature of an infinite and invisible Being to the contemptible rules of so many ants, should be given up to pronounce an opinion from which nature herself revolts, "No God!!"—However, the reader will be able to form a correct idea of these opinions, from the translation of the Sankhyū-sarū, and other works which follow.

^a It is uncertain which of the dūrshñūs is the most ancient: it is however conjectured, that this is the order of their rise: the Voishéshikū, the Nōiyayikū, the Mēēmangsa, the Sankhyū, the Patūnjūlū, and then the Vé-dantū; and the author would have placed them in this order, but being confined to time in issuing this volume, he was obliged to place the account of that first which was most ready for the press.

SECT. XV.—*Treatises still extant belonging to this school of philosophy.*

Sankhyū-sōōtrū, or the original sentences of Kūpilū.

Sankhyū-prūvūchūnū-bhashyū, a comment on ditto.

Sankhyū-tūttwū-koumoodee, a view of the Sankhyū philosophy.

Sankhyū-bhashyū, a comment on the Koumoodee.

Sankhyū-chūndrika, ditto.

Ditto by Vachūspūtee-mishrū.

Sankhyū-sarū, the essence of the sankhyū doctrines.

Sūtēēkū-sankhya-prūkashū, explanatory remarks on ditto.

A comment on this work.

Kūpilū-bhashyū, a comment by Vishwēshwūrē.

SECT. XVI.—*Translation of the Sankhyū-sarū, written by Vignanū-bhikshookū.*

“Salutation to God, the self-existent, the seed of the world, the universal spirit, the all-pervading, the all-conquering, whose name is Mūhūt.”

“The nature of spirit was examined by me briefly in the Sankhyū-karika; according to my ability, I now publish the Sankhyū-sarū-vivēkū, in which I have collected the essence of the Sankhyū doctrines, which may all be found in the karikas.^p In the Sankhyū-bhashyū, I treated of nature at large; in this work the subject is but slightly touched.

“It is the doctrine of the védū and the smritees, that emancipation^q is procured by the wisdom which discrimi-

• The Great, or excellent. ^p Explanatory remarks in verse.

Deliverance from a bodily state, o.; from subjection to transmigrations.

nates between matter and spirit. This discrimination will destroy the pride of imaginary separate existence;¹ as well as passion, malevolence, works of merit and demerit, which arise from this pride; and also those works of former births which were produced by ignorance, passion, &c.; and thus the fruit of actions will cease; for the works connected with human birth being discarded, transmigration is at an end, and the three evils² being utterly extinguished, the persons obtain emancipation. Thus say the vedūs, smritees, &c.

“ He who desires God, as well as he who desires nothing, though not freed from the body, in the body becomes God. If a person well understands spirit, he [knows himself to be] that spirit. What should a man desire, what should he seek, tormenting his body? When all the desires of the heart are dismissed, a mortal becomes immortal, and here obtains Brūmhū. He who anxiously desires to obtain an object, is re-produced with these desires in the place on which his mind was fixed. All his worldly attachment is destroyed, whose desires are confined to spirit.

“ The smritees, and the kōōrmū and other pooranūs, declare, that passion, hatred, &c. arise from ignorance, and that ignorance gives birth to works of merit and demerit; all which are faults, since they invariably perpetuate transmigrations. The Makshū-Dhūrmū³ thus speaks, The organs of the man who is free from desire, do not go after their objects; therefore he who is freed from the exercise of his members, will not receive a body, for it is the

¹ That is, that the human spirit is separate from the divine.

² These are, bodily pains, sorrow from others, and accidents.

³ A part of the Mūhabharatū.

thirst-producing seed of desire which gives birth to creatures.

“ Some say, hell is the fruit of works ; but if so, why is desire made an impelling cause, for no one desires hell ? The answer to this is, that if no one really desires hell, there is however a degree of desire. We hear, that there is a hell, which is composed of a red-hot iron female, on which adulterers are thrown : notwithstanding the knowledge of this, however, the love to women still remains. The five sources of misery, that is, ignorance, selfishness, passion, hatred, and terror, which spring from the actions of former births, at the moment of a person's birth become assistants to actions ; as the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.

•
“ As soon as the fruit of works begins to be visible, pain will certainly be experienced. Wherever false ideas and selfishness exist, there will be passion, and wherever passion exists, there will be found envy and fear ; therefore passion is the chief cause of reproduction. The fire of wisdom destroys all works. Some one asks, How are works consumed ? The answer is, the wise cease to experience the fruit of works. But how far does wisdom consume works ? It destroys all [the fruits of] actions except those essentially connected with a bodily state ; and after consciousness^a shall be destroyed, every vestige of the fruits of actions will be extinguished. Another says, When false ideas are destroyed, works cease, and

^a Mūnū, or consciousness, is called one of the primary elements.

with them their fruits ; why then introduce confusion into the subject, by saying, that wisdom destroys the fruit of works ? The author replies, I have considered this objection at large in the *Yogū-Varttikū*.—The sum of what has been said is this, False ideas, selfishness, passion, and other evils are extinguished as soon as a person obtains discriminating wisdom ; and he in whom the three evils are annihilated, obtains emancipation. This is also declared in two *sōōtrūs* of the *Yogū shastrūs*, [the *Patūngūlū*]. Thus the first section ends with the proof, that discriminating wisdom produces emancipation.

Section 2.—We now come to describe the connection between spirit and that which is not spirit. Popularly speaking, that is spirit, which is capable of pain or pleasure. That which is not spirit, is inanimate matter. We call that discriminating wisdom which distinguishes spirit from matter according to their different natures, the immateriality of the one, from the materiality of the other, the good of the one, from the evil of the other, the value of the one, from the worthlessness of the other. Thus also the *védū* : Spirit is not this, is not that ; it is immeasurable ; it cannot be grasped (therefore) it is not grasped ; undecayable, it decays not ; incapable of adhesion, it does not unite ; it is not susceptible of pain ; it is deathless. Thus also the *smritees* : That which is impervious to every faculty is seen through the glass of a religious guide ; by this discover, every earthly object is cast into the shade. He who is constantly immersed in worldly objects, sees not the evil that befalls him till it is too late. Spirit is not matter, for matter is liable to change. Spirit is pure, and wise : knowing this, let false ideas be abandoned. In this manner, he who knows, that spirit, separate from the body and its members, is pure, renounces in a measure

the changes of matter, and becomes like the serpent when he has cast off his old skin. A Sankhyū-sōōtrū also confirms this : Correct knowledge when obtained, saying no, no, renounces the world, and thus perfects discriminating wisdom. The Mūtsyū pooranū also thus describes correct knowledge, When all things, from crude matter to the smallest object produced by the mutation of matter, are known in their separate state, discriminating wisdom is perfected. The wisdom by which the difference between animate and inanimate substances is determined, is called knowledge. Should a person be able to distinguish between matter and spirit, still it is only by employing his knowledge exclusively on spirit that he obtains emancipation. This is the voice of the védū and smritees, " Spirit know thyself."

The Patñjālū says, We call those ideas false by which a person conceives of that as spirit which is not spirit ; in this case, matter is treated as supreme. Some one objects, How can false ideas be destroyed by discriminating wisdom, since these false ideas are fixed on one thing and wisdom on another ? The author replies, this reasoning is irrelevant, for false ideas are destroyed by examining that which is not spirit, and from this examination will result the knowledge of spirit. Clear knowledge of spirit arises from yogū, or abstraction of mind ; and this leads to liberation ; but not immediately, for discriminating wisdom is necessary. The false idea which leads a man to say, I am fair, I am sovereign, I am happy, I am miserable, gives rise to these unsubstantial forms. The védū, smritees, and the nyayū declare, that the discriminating wisdom, which says, I am not fair, &c. destroys this false idea. Error is removed, first, by doubts respecting the reality of our conceptions, and then by

more certain knowledge. Thus, a person at first mistakes a snail-shell for silver; but he afterwards doubts, and at length ascertains that it is a snail-shell. By this sentence of the védū, Brūmhū is not this, is not that, besides him there is none else, nothing so excellent as he is,—it is declared, that there is nothing which destroys false ideas so much as discriminating wisdom, and that no instruction equals it for obtaining liberation. The Gēēta says, The person who, with the eye of wisdom, distinguishes between soul and body, and between soul and the changes of the body, obtains the Supreme. Here we are taught from the Gēēta, that discriminating wisdom leads to liberation: therefore wisdom, seeing it prevents false ideas, is the cause of liberation. This wisdom is obtained by yogū, or abstraction of mind, and as it removes all necessity for a body, and distinguishes soul from body, it destroys false ideas. By this wisdom the person at length attains to such perfection, that he esteems all sentient creatures alike, and sees that spirit is every thing. This is the doctrine of the védū, of the smritees, and of all the dūrshūnūs; other kinds of knowledge cannot remove self-appropriation. The védantū, differing from the sankhyū, teaches, that discriminating wisdom procures for the possessor absorption into Brūmhū; the sankhyū says, absorption into life [jēēvū]. That discrimination can at once destroy such a mass of false ideas, will scarcely be believed, for this discrimination merely removes false ideas, for the time; for afterwards, when this wisdom shall be lost, selfishness will return: thus the person who, by discrimination, discovers that the snail-shell is not silver, at some future period is deceived by appearances, and again pronounces the shell to be silver. An objector says, Your argument proves nothing, for your comparison is not just: after the person has obtained

a correct idea respecting the shell, it is true, he is liable to fall again into the same mistake, but it is merely on account of distance, or of some fault in vision: the false idea which leads a person to pronounce matter to be spirit, arises simply from some habit in our nature: this is the opinion of all believers. When a child is first born, nothing can remove his false conceptions, which therefore become very strong; but as soon as discriminating wisdom thoroughly destroys passion, the person is called the wise discriminator. Before a person obtains this wisdom, he has certainly more or less of false judgment; but after obtaining discrimination, self-appropriation is destroyed; and this being removed, passion is destroyed; after which, the false idea cannot remain; it therefore appears that you introduced an incorrect comparison. If any one objects, that the reciprocal reflection of the understanding and the vital principle upon each other is the cause of false judgment, we say it is impossible, for discriminative wisdom destroys this error also, so that such a mistake cannot again occur. He who is acquainted with abstraction [yogū] does not fall into this error [of confounding spirit with matter], but he who is not under the influence of abstraction does. Establishment in the habit of discrimination is thus described in the Gēeta: O Pandūvū, he who has obtained a settled habit of discrimination, neither dislikes nor desires the three qualities which lead to truth, excitation, or stupefaction. He who considers himself as a stranger in the world, who is not affected by sensible objects, and who desists from all undertakings, has overcome all desire. Hereafter we shall speak more of the nature of wisdom.

If any one should say, that the objects by the knowledge of which discrimination is to be perfected are too

numerous to be known separately, how then can this perfection be obtained, and if not obtained, how can it be said to procure emancipation? This objection is of no weight, for though these objects should be innumerable, yet by their visibility or immateriality, one or the other of which circumstances is common to all things, a just discrimination may be acquired. That which displays, being the agent, must be different from that which is displayed: the thing manifested must be different from that which manifests it; as a vessel must be different from the light which brings it to view; and intention different from the thing intended. By this mode of inferring one thing from another, the understanding is proved to be distinct from the things discovered by it, and by this operation of the understanding it is further proved, that the agent and the object are not the same thing; this establishes my argument. What I mean is this, spirit is distinct from that which it discovers, but spirit itself is also an object capable of being known. An opponent here starts an objection, addressing himself to the author, You want to establish the fact, that spirit is distinct from matter; but your argument proves merely that spirit is distinct from the operations of the understanding, which operations are made known by spirit itself. You teach, that it is the work of unassisted spirit to make known the operations of the understanding; from which the only inference that can be drawn is, that spirit is different from these operations, not that matter is different from spirit. The author replies, This argument is invalid; you do not understand what you say: My argument is this, that the operations of the understanding are boundless, and that the works of nature are boundless also; now the works of nature are connected with the operations of the understanding, and therefore, in proving that spirit is distinct from the

one, I have proved that it is of course distinct from the other; and also that spirit is omnipresent, unchangeable, everlasting, undivided, and wisdom itself. The noiyayikū maintains the same idea, when in his system it is affirmed, that the earth is a created substance, and in consequence an effect having an all-sufficient cause. From this doctrine of the noiyayikū, the proof arises of the unity and eternity of this cause, as well as that the creator is omnipresent, boundless, and unchangeable. When a person is able to distinguish between the revealer and the thing revealed, he discovers, that the former is immutable, and the other mutable. Therefore in different parts of the commentary on the Patūnjūlū, by Vyasū, we find the idea, that the wisdom which enables a person to distinguish between the understanding and spirit leads to emancipation. If this be so, though a person should not have correct ideas of every part of nature, yet discriminating wisdom may exist; for he knows in general that the revealer and the revealed are distinct: and to this agree the words of a sage, sight and the object of sight are distinct; the knowledge of this destroys the false idea. From these premises we also conclude, that spirit is distinct both from matter and from the works formed from matter, for spirit is immutable. Wherefore we maintain, that sight and the object of sight are distinct. A modern védantikū had said, that when the distinction is made between matter and spirit, discrimination is applied to things as objects of sight, and gives these illustrations, He who perceives a jar, is not that jar in any respect; he who perceives a body, that is, he who calls himself I [myself] is not the body. But, says the author, this is not admitted, for the védū says, that "spirit is to be perceived," and hereby spirit is declared to be an object of sight; how then can a distinction

be maintained? The védantikū says, I meant, that which to spirit itself is the immediate object of perception, and therefore your objection is invalid. The author says, If this is your meaning, your mistake is still greater, for visible objects are seen only through the bodily organs, and not by unassisted spirit. The védantikū replies, When the védū speaks of spirit being visible, it merely means, that it is perceived by the understanding only; for the understanding cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known: therefore the meaning of the védū, that spirit is perceptible, can only mean that it may be known, for spirit can never be visible. The author says, When you pronounce the word I, spirit is indicated, for when any one says I, spirit [self] is meant; but you say spirit is not visible, as the Bouddhūs also contend, who affirm, that the sense of happiness and misery lies in the understanding, and not in any other being. In the same manner you affirm that spirit, [like light,] is itself visible, and the Bouddhūs declare that the understanding is light. We obtain nothing from hence, however, relative to matter; but the great desideratum was to shew, that liberation arose from that discrimination which distinguishes spirit from matter. This fault has been examined in the commentaries. If we speak of discrimination as applied to matter in a general way, there are still many general principles, as mutability, compoundness, a capacity of pleasure, pain, and infatuation, partaking of the nature of twenty-four principles, and applied to these general principles [not confining ourselves to one]: if we therefore say, that liberation is to be obtained by discrimination, we introduce confusion in to the subject [the reverse of discrimination]. This there

fore is not admitted, for that knowledge which removes false ideas, procures liberation. If it should be said, that discrimination applied generally destroys all appropriation, and procures liberation, how does this agree with the védū and smritees, which teach, that discrimination must be applied to every form of matter, as, I am not the body, I am not the organs, &c.? To this it is answered, The proposition agrees with the doctrine of these books, because general ideas indicate particular ones.—*In this second section*, Vignānū-bhikshookū has explained the nature of that discrimination which procures liberation.

Section 3.—In order to obtain emancipation, it has been said, that a person must obtain discrimination which distinguishes spirit from matter. What then is matter? Commonly speaking, it is divided into twenty-four parts, viz. crude matter, the understanding, consciousness of personal identity, the qualities of the five primary elements, the eleven organs, and the five primary elements. In these, either as the attribute or the subject, are included quality, action, and kind. In all these parts of matter, the abstract idea is, the materiality of all things, which arises from some change of its primitive state, either mediately or immediately.

Crude matter is subject to change. It has the following synonyms; prūkritee,^a shūktee,⁷ ūja,² prūdhanū,³ ūvyūktū,^b tūmū,^c maya,^d ūvidya,^e &c. as say the great sages. In the smritees it is called Bramhēē vidya,^f ūvidya, prūkritee, pūra.⁵ This crude matter is considered as possessing the three qualities [goonūs] in exact equilibrium,

^a The natural or primary state. ⁷ Power or energy. ² The unproduced. ³ The chief. ^b That which is latent. ^c Darknes-

^d Illusion. ^e Ignorance. ^f Sacred knowledge. ⁵ Excellence.

from which we are to understand, that it is not an effect produced by some cause. By this state of equilibrium is to be understood the absence of increase or decrease, viz. a state in which no effect is produced. Mūhūt [intellect], &c. are effects, and are never in a state in which no effect is produced : this is the definition.

Wherever the three goonūs are unequal, we still call it crude matter, but in this case we speak improperly. We have said, that crude matter is not an effect, and we have borrowed it from the original sankhya. Matter, in its natural or crude state, is not possessed of the three qualities : of this doubt not ; nor is it distinct from the three qualities ; this likewise is an undoubted axiom ; for the sankhyū sōōtrūs teach, that the three qualities are not the qualities of crude matter, but of the natural state itself ; and this is also taught in the Patūnjūlū and its commentaries, which declare, that crude matter and these qualities are the same. If all effects arise from these causes, it is vain to seek after another natural state of matter distinct from this. “ The qualities of matter,” this and such like expressions are similar to “ the trees of a forest ;” but the trees are not different from the forest. “ The sūtwū, rūjū, tūmū, are qualities of matter in its natural state.” This sentence, shewing that these qualities are the effect of matter, is intended to point out, that they are not eternal ; or that they are both the causes and the effects of mūhūt, (intellect). It is said in the védū, that the creation of intellect arose from the inequality of the qualities : this inequality is thus explained ; In intellect there is a much larger portion of the good quality (sūtwū), and therefore the two other qualities do not make their appearance, but the good quality is made manifest ; and from hence arises excellent conduct. In this manner

[four properties being added] the twenty-eight principles [or properties of bodies] are accounted for. The effect of the three qualities on this equilibrium is thus stated in the védū: first, all was tūmū [the natural state of matter]; afterwards it was acted upon by another [thing], rūjū, [passion] and inequality was the consequence; then rūjū being acted upon, another inequality was produced, and hence arose the sūtwū [excellence]. The sūtwū and other qualities we call things (drūvyū), because they are possessed of the qualities of happiness, light, lightness, agreeableness, &c.; and are connected with union and separation; but though not subject to any other thing, they form the material of which every thing is made. We call them qualities, since they operate as assistants to the vital energy; they also imprison the spirit. We say, that the organs are possessed of happiness, misery, infatuation, &c. and in the same manner we speak of the qualities, because there is an union between the attribute and the subject, similar to that which exists between the thoughts and the soul. The sūtwū goonū, though distinguished by the terms light, favour, &c. is said to have the nature of happiness, by way of pre-eminence. So also the rūjū, though it has the nature of impurity, agitation, &c. as well as of misery, yet, by way of pre-eminence, it is said to have the nature of misery; and thus also the tūmū, though it is described as a covering [a veil or dark cloud] and has the nature of stupidity, &c. yet, by way of pre-eminence, it is to have the nature of infatuation. The effects produced by the three goonūs are indicated by their names: the abstract noun derived from the present participle *sūt*, is sūtwū, existence, entity, or excellence; by which etymology, the pre-eminence of goodness, as seen in aiding others, is intended. Rūjū refers to a medium state [neither good nor

bad] because it awakens the passions. The tūmū, the worst, because it covers with darkness.

The three goonūs have an innumerable individuality [reside in many]. From this rule of the sankhyū it follows, that those who are distinguished as possessors of the sūtwū goonū, are known by gentleness and other qualities. So also those possessed of the rūjū are known by the mobility of this goonū, and those possessed of the tūmū, by the heaviness of this goonū. But even if the goonūs were each considered as one, yet must they be considered as pervading all, for we are taught that [by them] many worlds were created at once. An objector says, how is it possible, that from one cause an endless number and variety of productions could spring? To this another answers, To the union of this one cause to numberless productions, this variety is to be attributed. To the last speaker the author replies, The three goonūs, which pervade every thing, do not of themselves produce this variety; for, though they pervade all things, they are not united to them. The sum of this doctrine is, that the goonūs have each innumerable individualities, and are to be esteemed as things and not as qualities.—To this one objects, The goonūs are three; how then can they be said to be innumerable? The author replies, they are called three in reference to their collected state, in the same manner as the voishéshikūs comprise the elementary forms of matter in nine divisions. To the goonūs may also be ascribed dimensions, as being both atomic and all-pervading. If these properties be not ascribed to them, how shall we account for the active nature of the rūjū goonū, and for the sentiment which some properly entertain, that the all-pervading ether is an original cause? If you say, that every cause is all-pervading [but not atomic] then the boundaries of things cannot be ascertained.

While other dūrshñūś ascribe the origin of things to matter, the voishéshikū dūrshñū contends, that from earthly atoms the earth arose, but this is false, for the first [assisting] cause is void of scent, &c. This is our opinion, and in this opinion we are supported by the Vishnōo pooranū, &c. The great sages have taught, that the first cause is unperceived; that matter is subtile [approaching invisibility], underived, identified with entity and non-entity, void of sound, imperceptible to the touch, without form, and is pervaded by the three goonūs. The first cause is underived, has no producer, and is undecayable. The hypothesis of the voishéshikūs, that smell, &c. exist in the first [assisting] cause, we have already confuted in the comment. •

An inquirer suggests, if matter is both atomic and all-pervading, and, possessing the three goonūs, has an endless individuality, is not your conclusion destroyed, that it is undivided and inactive? The author answers, I have mentioned individuality as a property of matter purely in reference to it as a cause; as odour [though of many kinds] is an universal property of earths; and the all-pervading property of matter is proved by the same property in ether [which has been pronounced to be one of the causes of things]. Thus, although it be maintained, that the creatures are many, and that creation is composed of many parts, yet they are all one when we speak of things in reference to their generic nature. The védū also confirms this doctrine, when it mentions, “the one unproduced.” Matter is also called inert, because it does not tend to any object, and because it has no consciousness of its own existence. But, if when you say, that matter is inactive, you mean that it is destitute of motion, you will contradict the védū and smritees, for

they declare that matter possesses motion [agitation]; therefore when we say that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence. Whatever else is included in matter, is shewn in the comment, [Sankhyū-Bhashyū]. The proof from inference, relative to the nature of matter is this, intellect, &c. the effect of matter, are identified with pleasure, pain, and infatuation; and the things to which intellect, &c. give rise, are identified with pleasure, pain, and infatuation. From the effects therefore we ascend to the cause, matter. Thus, when we see a garment, we gain this knowledge, that cloth is composed of thread.^h The védū and smṛitees confirm this argument. We have thus ascertained by inference, that matter is identified with pleasure, pain, and infatuation; but further particulars of matter may be learned from the shastrūs and by abstraction.

Some one says, the fruit of the sūtwū goonū is declared to be happiness, joy, &c. but except in the mind, we discover no happiness on earth—none in the objects of the senses: therefore this declaration is not confirmed. To this a third party replies, True, we see not happiness in the objects of sense; but the excellency of very beautiful forms produces happiness. The author denies the premises; and says, If excellency be admitted as a species, as well as blueness, yellowness, &c. it will involve the absurdity of two species in one subject. Further, in a lapse of time, the same excellent form which gave pleasure excites pain. We term that in which excellency

^h The pūṇḍit who assisted the author in this translation, supplied another comparison. Butter arises from milk—the source is milk, the means is churning, the effect is butter: from this effect we infer, that all milk possesses a butter-producing quality.

resides, the happy : [therefore happiness is found in sensible objects]. This assertion is further proved by the expressions, the *form* of the jar, *worldly* pleasure, &c. [that is, these expressions suppose, that there is in present things a power of giving pleasure]. See the commentary (bhashyū).

The nature of matter having been thus ascertained, we shall now treat of mūhūt [intellect]. The principle mūhūt, which is named from the reasoning faculty, springs from matter. It is called mūhūt, from its union with religion and other excellent qualities, which form its distinguishing character. Its synonyms are, Mūhūt Booddhee,¹ Prūgnū,² &c. In the Ūnoogēeta¹ it is also thus described : Spirit possessed of all these names or qualities, is called Mūhūt, Mūhan-atmū,^m Mūtee,ⁿ Vishnoo,^o Jishnoo,^p Shūmbhoo,^q Vēēryāvūt,^r Booddhee, Prūgnū, Oopūlūbdhee ;^s also Brūmha, Dhritee,^t Smritee.^u It is spread over the world ; that is, its effects [figuratively] his hands, feet, eyes, head, mouth, and ears, fill the world ; it is all-pervading, undecayable, it possesses rarity, levity, power, undecaying splendour. Those who know spirit, are not desirous [of other things] ; they have conquered passion, &c. and being emancipated, ascend to greatness [mūhūt]. He who is mūhūt, is Vishnoo ; in the first creation he was Swayūmbhoo,^x and Prūbhoo.^y The three kinds, viz. sūtwū, &c. [or qualities] of mūhūt, have been allotted to three deities, so that each is identified with the quality [goonū] itself, and from hence the three names, Brumha, Vishnoo, Shivū. Thus it is said

¹ The understanding.

² Knowledge.

¹ A section of the Mū-

habharūt.

^m The intellectual spirit.

ⁿ The will.

^o The

all-pervading.

^p The victorious.

^q The existent by way of emi-

nence.

^r The powerful.

^s Comprehension.

^t Restraint.

^u The rememberer.

^x The self-existent.

^y The supreme.

in the Vishnoo pooranũ, mũhũt is three-fold, it has the sũtwũ, rũjũ, and tũmũ qualities. The Mũtsyũ pooranũ also says, From matter, with its changes, arises the principle mũhũt ; and hence this word mũhũt is used among men, [when they see any thing great]. From the qualities of matter in a state of excitation [fermentation, *kshobhũ*] three gods arise, in one form, Brũmha, Vishnoo and Mũheshwũrũ.

Spirit possesses rarity, levity, &c. This is asserted in reference to the union of the attribute and the subject. In the first creation, mũhũt is unfolded by the form Vishnoo, rather than by that of Brũmha and Sũnkũrũ : this is mentioned in a stanza of the Vishnoo pooranũ. The principle mũhũt, in part, through the penetrating nature of the rũjũ and tũmũ goonũs, being changed in its form, becomes the clothing of individual particles of life [i. e. of souls], and being connected with injustice, &c. becomes small. The sentence of the sankhyũ is, that mũhũt, from association becomes small [or is diminished]. The effect of mũhũt, both in its free and combined state, is firmness. Mũhũt is the seed-state of the tree of the heart, [ũntũkũ-rũnũ] of ũhũnkarũ [consciousness of existence], and of mũnũ [the will]. Therefore, it appears from the shastrũs, that mũhũt is derived from matter, and ũhũnkarũ from mũhũt;[intellect]. By a general inference, it is concluded, that effects are united to their immediate causes : [in this way, mũhũt gives birth to ũhũnkarũ, or consciousness, and is united to it] but whether, in creation, the five elements [the material parts] were first created, and the others succeeded in regular succession, or whether the intellectual part was first created, and was followed by the others in succession, we cannot determine by inference, for want of a clear datum. There are, however, some re-

marks in the védū and smritees which lead to the conclusion, that the intelligent part was first created. This has been shewn in the bhashyū.

Having defined the nature of understanding [mūhūṭ], we now proceed to consider the nature of consciousness [ūhūnkarū]:—Consciousness arises from the understanding, as a branch of the seed plant. It is called ūhūnkarū from its effects, viz. an idea that I exist, as a potter is denominated from a pot: this is its character. Its synonyms are found in the Kōōrmū-pooranū: ūhūnkarū,^z ūbhimanū,^a kūrtree,^b mūntree,^c atma,^d prūkoolū,^e jēvū,^f all which are exciting principles: This consciousness, being of three kinds, is the cause of three different effects; thus the Kōōrmū pooranū, Consciousness arises from the understanding, and is of three sorts: voikarikū [changeable]; toijūsū [from tijū, light]; and, born from the elements, &c. tamūsū [darkness].—The toijūsū creation comprises the organs; the voikarikū, ten of the gods; mūnū [consciousness] being added, makes eleven partaking in its qualities of both [kinds, that is, of the nature of the bodily organs and the faculties]. From the tūn-matrūs^g were created visible objects, as animals, &c. The voikarikū création is peculiar to the sūtwū goonū, and the toijūsū to the rūjū: mūnū, by its own qualities, or union, becomes an assistant in the operations of the faculties, and partakes of the organs both of perception and action. By this sentence of the védū, and others of the same import, viz. “my mind was elsewhere—I did not hear,” it is proved, that the mind partakes of both kinds of organs.

^z Consciousness of existence. ^a Regard to self. ^b The governor.

^c The counsellor. ^d Self or spirit. ^e Excellent origin. ^f Life.

^g The simple elements of sound, touch, form, taste, and smell, as unmixed with any kind of property.

The eleven gods which preside over the organs, are, Dik,^h Vatū,ⁱ Ūrkū,^k Prūchétū,^l Ūshwee,^m Vūnhee,ⁿ Indrū,^o Oopéndrū,^p Mitrū,^q Kū,^r and Chūndrū.^s

Having determined the nature of consciousness, the author proceeds to explain the faculties and organs :—In the first place, from consciousness proceeded the reasoning faculty [mūnū] ; the strong bias to sound felt by mūnū, produced the incarcerated spirit's organ of hearing ; from the attraction to form felt by mūnū, arose the organ of sight, and from the desire of smell in mūnū, the organ of smelling, &c. This is found also in the Mokshyū-Dhūrmū, where the organs are described as the effects of the operations of the mind, or, in other words, attachment. Thus, by the reasoning faculty, the ten organs and the five tūn-matrūs are produced from consciousness. There is no ascertaining the order of the organs and tūn-matrūs, because they are not related as cause and effect. Respecting the organs, there is no proof that one organ gave birth to another ; but this proof does exist respecting the tūn-matrūs. Thus, to speak of them in order : from the tūn-matrū of sound arises that of feeling, which has the qualities both of sound and touch ; and thus, in order, by adding one quality to every preceding one, the other three tūn-matrūs are produced. In the commentary on the Patñjūlū, the regular increase of a property in each of the tūn-matrūs is described. Moreover, the five tūn-matrūs give birth to the five primary elements. The Kōōrmū and Vishnōo pooranūs teach, that the five tūn-matrūs arose in succession from consciousness ; the Kōōrmū says, Consciousness which arises from the tūmū

^h The regent of a quarter.

ⁱ The regent of wind.

^k The sun.

^l The regent of water.

^m The divine physicians.

ⁿ The regent of

fire. ^o The king of heaven.

^p Vishnōo.

^q A god.

^r Brūmha.

^s The moon.

goonū, and which gives birth to the five senses, undergoes a change, and from this change is produced the simple element or tūn-matrū of sound. From sound was produced the ether, having the distinguishing character of sound. Ether, undergoing a change, produced the tūn-matrū of feeling, and from this arose air, having the quality of touch; and so in order with the rest.

An opponent says, the four primary elements [ether, air, fire and water] are evidently the assisting causes of other things; and therefore, when you contend, that by them nothing is effected beside the circumstance of change, you err. To this the author replies, The pooranūs declare, that consciousness is the cause, while the five tūn-matrūs are mere accessaries in the creation of the five primary elements. In this manner were produced the twenty-three principles [of things]. After deducting the five elements, and consciousness in the understanding, the remaining seventeen are called the lingū-shūrēerū,¹ in which the spirit resides as fire in its dwelling-place fuel. That lingū-shūrēerū of all sentient creatures being produced, continues from the creation till the destruction of the material world; it is carried out of the world at death by the living principle, and with it returns to the earth in the next transmigration. The living principle, being a distinct operation of the understanding, is not considered as distinct from the lingū-shūrēerū. The five tūn-matrūs are the receptacle of the lingū-shūrēerū, as canvas is that of a painting, for so subtile a substance could not pass from one state to another without a vehicle.—In the beginning, the lingū-shūrēerū, in an undivided state, existed

¹ The Hindoo writings speak of three states of the body, the lingū-shūrēerū, or the archetype of bodies; the shookshmū-shūrēerū, or the atomic body, and the st'hōlū-shūrēerū, or gross matter.

in a state, similar to that clearly visible material body which is as the clothing of the Self-Existent. Afterwards, the individual lingū-shūrēērū became the clothing of individual animals, which clothing forms a part of that which clothes the Self-Existent, as the lingū-shūrēērū of a son is derived from that of a father. Thus speaks the author of the aphorisms [Kūpilū]: Different individuals are intended to produce different effects; and thus also Mūnoo, God, having caused the subtle particles of the six unmeasured powers, or the six organs, the collected denominator of the soul, to enter into mere spirits, formed all creatures. The meaning is merely this, God, the self-existent, causing the rare or subtle parts of his own lingū-shūrēērū to fall as clothing upon the souls proceeding from himself, created all animals.

Having thus described the lingū-shūrēērū, the author proceeds to describe gross matter:—Consciousness of personal existence arises within intellect as a tenth part of intellect; and, bearing the same proportion, from consciousness of personal existence arises ether; from ether air; from air light; from light water, and, from water earth, which is the seed of all gross bodies, and this seed (earth) is the mundane egg. In the midst of that universe surrounding egg, which is ten times larger than the fourteen spheres, by the will of the self-existent, was produced the st'hoölū-shūrēērū of this being. This self-existent, clothed with this matter, is called Narayñū.

Thus Mūnoo, after having discoursed on the self-existent, says, "He, desirous of producing numerous creatures from his own substance, in the first place created waters, and in them produced a seed, gold-like, splendid as the thousand-rayed sun. In that seed was produced

Brūmha, the sire of all. He was the first material being, and is called Poorooshū (the producing cause); and thus Brūmha became the lord of all creatures. Waters are called Nara, because they were produced by Nūrū [the self-existent]: they were at first his place [ūyūnū], therefore he is called Narayūnū." The védū and smritees teach, that this spirit is one, since all creatures were derived from it, and since all at last will be absorbed in it. Therefore the védū and smritees are not opposed to the popular sentiment, that "Narayūnū is the spirit of all sentient creatures."

Narayūnū, clothed with the total of gross matter, created, on his navel, resembling the water-lily-formed Sooméroo, him who is called the four-faced, and then by him created all individuals possessed of organs, down to the masses of inanimate matter. Thus the smritees, All living creatures, with their organs, proceeded from the body of that being [Narayūnū thus clothed with matter]. That which is said in the pooranūs, that, while Narayūnū was sleeping on shéshū [the serpent-god Ūnūntū], the four-faced god was unfolded from the water-lily navel, and from the eyes and ears of this god, must be understood as referring to the creation which takes place at the dawn of every day of Brūmha, viz. at every kūlpū. It cannot agree with the first creation, but this sleeping on shéshū agrees with the dissolution of nature which takes place on the evening of a day of Brūmha, and with the appearance of the torpid gods, in regular order from Brūmha, who in a united state had retired into the body of Narayūnū; for, the dissolution of nature at the evening of a day of Brūmha, is called sleep, because, at that time, for some purpose, he [Narayūnū] assumes a body. Thus the twenty-four principles [of things], and the production

of the world by them as an assisting cause, have been briefly described. From whatever cause any thing is produced, its continuance depends upon the continuance of that cause, and its dissolution arises from the absence of it. From whatever cause any principle [of the twenty-four] is derived, in that it is again absorbed; but absorption is in the reversed order of creation, while creation is in a direct order [as from ether, wind; from wind, fire, &c.] So says the Mūhabharūtū, &c. These changes, viz. creation, preservation, and destruction, in the gross state of the twenty-four principles, are shewn, in order to assist in obtaining a discriminating idea of Him who pervades all things; the perceptible though very subtile changes [in these principles] are thus mentioned in the smritees: the constant births of the lingū-shūrēerūs, on account of their extremely subtile nature, and the rapidity of time, are as though they were not. Therefore, speaking correctly, all inanimate substances are called non-entities [or rather momentary]; another affirms, that all inanimate things, to speak decisively, are uncertain. Standing aloof then from all inanimate things, the spirit is to be perceived as the real existence by those who are afraid of evil. The Ūnoogēta contains the following comparison: This universe, the place of all creatures, is the eternal tree Brūmha: this tree sprung from an imperceptible seed [matter]: the vast trunk is intellect; the branches, consciousness; its inferior branches, the primary elements; the places of the buds, the organs; and thus, spreading into every form of being, it is always clothed with leaves and flowers, that is, with good and evil fruit. The person who knows this, with the excellent axe of real wisdom cuts down the tree, rises superior to birth and death, and obtains immortality.—*End of the third section.*

Section 4.—For the accommodation of the student, I shall now, in verse, treat of spirit, as the first cause [poo-rooshū], and distinct from matter. The common concerns of life are conducted by this one idea “ I am” [that is, by indentifying spirit with matter] ; but by the true knowledge of God it is made clear, that he is eternal, omnipresent, &c. I shall therefore, in the first place, speak of spirit as united to matter : [In this sense] he who receives the fruit of actions, is eternal, since he is the cause of every operation of the understanding, and of every creature produced by the mutations of matter. Moreover the understanding is without beginning; for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate, and as such must be without beginning : therefore, from the fact, that the understanding is without beginning, we derive the proof, that he who receives the fruit of actions is without beginning. When we speak of spirit, as the sovereign, we mean, that it presides over the operations of the understanding as the receiver, as a shadow is received on a mirror.^u Therefore when the operations of the understanding are destroyed [withheld] the liberation of spirit ensues ; [that is, according to the sankhyū, the liberation of spirit includes merely the liberation of the understanding from its operation on visible objects]. He who receives the fruit of actions being without beginning, there exists no cause for his destruction, and therefore he is not destroyed : from hence it is proved, that he is eternal, and, being eternal, he has not the power of producing new ideas. We have never seen that that which is destitute of light can make

^u According to the sankhyū, spirit is not considered as the creator, nor, in fact, as really receiving the fruit of actions ; this reception being only in appearance in consequence of union to matter, and not more, in reality, than as the mirror suffers or enjoys from the image reflected upon it

known light; in the light-possessing works of the sūtwūgoonū, the properties of this goonū are seen. From hence we gain the idea, that the cause of things [the manifester] is not finite, but eternal; therefore manifestation resides in the eternal. Union leads to mistake respecting the cause of manifestation; as when some suppose, that the power of giving light is in the fuel, or that this power is communicated to a mirror when you remove its covering. Therefore the knowledge of the eternal must also be eternal, and in some sense, must be considered as spirit, for upon it nothing is reflected. [If any one say, that] knowledge [is a property, we affirm that it] is a thing, for it is dependent on none; and "I am" [personal identity], being a quality of the understanding, will agree with this as a thing. Through false ideas, the ignorant constantly cherish the error, "I am that lump" [of clay; that is, they conceive of spirit as matter]. Through association [between body and spirit], they call spirit the wise, and from the same cause they apply to spirit the terms dependence, depravity, production, and destruction: but as vacuum only is necessary to the ear, so spirit requires only spirit; therefore, in an inferior sense, but where no objection can be raised, it is decided from the védū, &c. that spirit being wholly light, the all-pervading, the eternal, and the pervader of all bodies, requires only spirit. When it is united to material things, then [not really but apparently] it is capable of destruction; when in a subtle state, it is unsearchable. If it is diffused through the whole system, why then are not the things of all times and of all places always manifest? They are not manifest except in those cases where spirit is united to the operations of the understanding. Philosophers maintain, that the appearance of things is their image reflected upon spirit. When the operations of the understanding

are not reflected, spirit is considered as unconnected, immutable, ever-living, all-diffused, and eternal. All desires, &c. arise in the understanding, and not in the spirit, for desire and the operations of the understanding have but one receptacle. All things within us subject to alteration, exist in the understanding; therefore all spirits, like all vacuums, are equally immutable, always pure, always identified with the understanding, always free, unmixed, light, self-displayed, without dependence, and shine in every thing. An opponent here says, We are then, in short, to understand, that all spirits, like the vacuum, are one; for that it is in the understanding only that the contrarieties, pleasure and pain, exist. This objection will not stand, for in one spirit there are these contrarieties, the reception of the fruit of actions, and the absence of this reception; for when spirit receives the operations of the understanding, it is many, and when distinct from these operations, it is one; the védū and smritees teach us, that spirit is one when we apply to it discriminating wisdom; and many when united to matter. Spirit receives pleasure, &c. as a wall the shadow; but that which enjoys or suffers is the understanding: still a distinction is formed by the appearance or non-appearance of enjoyment or suffering in spirits, similar to that which appears in pillars of chrystal on which the shadows of dark or red bodies have fallen; but the similitude drawn from air is inadmissible, because things having different properties make no impression on air.—*End of the fourth section.*

Section 5.—I shall now speak of spirit, and of that which is not spirit, and enlarge upon the qualities of the one, and the faults of the other, that the distinction between them may be made clear. This cloud-like world,

subject to the transmutations arising out of the three goonūs, like the changing clouds in space, is repeatedly produced and absorbed in spirit, by its approximation to the three goonūs in their changed form. Therefore spirit [chitee], being [in reality] without change, as the supporter of the three-goonū-changed [world], is the instrumental cause of the universe. As water, by its being the sustaining substance, is acknowledged to be the supporter of the world, so spirit by its being the sustainer of the embryo [atomic] world, is declared to be its supporter. Brūmhū, the immutable, the eternal, and who is described by the synonym Pūrūmart'hū-sūt [the real entity], without undergoing any change, is [popularly speaking] the instrumental cause of all things. He is called Pūrūmart'hū-sūt, because he exists for himself, and is complete in himself. He is called sūt [the existent] because he exists of himself, and accomplishes all by himself. Nature in all its changes is like the fluctuating waves, and is called ūsūt [non-entity] through its constant change from form to form. That which, after the lapse of time, does not acquire a new denomination from having undergone a change, is called in the smritees vūstoo (substance); that which owes its existence to its dependence on something else, or which is completed by the vision of something else, or which arises from another source, is not called substance [is ūsūt], because something else is required to give it existence. That which is real, must have existence: we can never say, that it does not exist. If it does not exist, we can never affirm that it exists, or that it is eternal. Therefore, when we speak of the world as possessing entity and non-entity, we lie under a mistake: [still, as real impressions are produced by it on the mind, we may say] this world is sūt [substance] and ūsūt [unreal]; but to believe that this world is a substantial good,

is a real mistake. This world is [compared to] a tree ; its intellectual part is its heart [the substantial part] ; all the rest is sap [unsubstantial]. That part of the world which is permanent, is intellect, which is unchangeable ; all the rest is contemptible, because unsubstantial. So also is it false and unsubstantial, because, compared with Brūmhū, it is unstable.

Thus have I shewn, that spirit is a reality [sūt] ; and have also described the nature of other things. These subjects are discussed at length in the Yogū-Vashisht'hū ; I have here only given an abstract of them. A dream, when a person awakes, is proved to be a non-entity. That body which, when awake, we are conscious we possess, is a non-entity when we are asleep. At the time of birth, death is a non-entity ; and at the time of death, birth is a non-entity. This error-formed world is like a bubble on the water : we can never say that it does not exist, nor that it does. Spirit is real entity, but not so the visible world : it is as unreal as a snail when mistaken for silver ; or as when the thirsty deer mistakes the reflected rays of the sun for a pool of water. There is one omnipresent, placid, all-pervading spirit ; he is pure, essential knowledge, entire and inconceivable intellect, widely diffused like boundless space. Wherever, in any form, that omnipresent, omnipotent, universal, all-inspiring, self-existent being, is visible, there, in these forms, this agitated world, now visible and now invisible, appears extended in him like the reflected rays of the sun [mistaken for water] on the sands of a desert. As a magic shew, or as the appearance of water from the reflecting of the rays of the sun on the sand, or as the unstable waves on the surface of the water, so is the world as spread out on spirit. This visible world was spread out by

the mind of the self-existent Brūmhū; therefore the world appears to be full of mind. Those of impure mind, who are ignorant, and who have not entered the [right] way, esteem this unsubstantial world as substantial, and pursue this idea with the force of the thunderbolt. As a person unacquainted with gold may have an idea of a [gold] ring, but has no conception of the value of the gold of which it is composed, so an ignorant person sees in the world only cities, mountains, elephants, and other splendid objects; he has no idea of that which is spiritual. In these and other passages of the Yogū-Vashisht'hū, the absolute nothingness of the world is declared; and in other passages, the world, as the work of the eternal, is called eternal. That, freed from name and form, in which this world will be absorbed, is called, by some, crude matter, by others illusion, and by others atoms. This world, in the midst of spirit [lying dormant] during a profound sleep at night, resembles a water-lily imprinted on the heart of a stone. The universe-formed imperishable fruit of the wide-spreading tree of nature, is made visible by Brūmhū. Thus has been decided the different natures of entity and non-entity.—
End of the fifth section.

Section 6.—Having shewn the nature of spirit as distinguished from other things, I now proceed to speak of its intellectual nature, as distinguished from the operations of the understanding. Mūhūt poorooshū [intellect] is called ūñōobhootee, chitee, bodhū, védūna, viz. sentiment, conception, understanding, and ratiocination. Other things are called by the names védyū,^r jurū,^y tūmū,^z ūgnanū,^a prūdhānū,^b &c. Knowledge, when connected with the object of knowledge, is esteemed the manifest,

^r The object of knowledge.^y Brute matter.^z Darkness.^a False ideas.^b Chief.

in the same manner as light, by its union with the object it displays, is called the manifest. Connection with the objects of knowledge exists immediately or mediately, in unassociated spirit; not, however, as it exists in the understanding, but as the body on the glass. Spirit, though it is diffused, on account of its unconnectedness with the faculties and with material things, does not look at the object of knowledge. Thus spirit, like other things, through its want of union to the faculties, and of operation upon its objects, remains unknown. The spirit during its freedom [from matter], through the absence of the operations of the understanding, remains unknown, without form, identified with light, and air-formed. The operations of the understanding have form and bounds; like a lamp, they are visible; they are innumerable; they perish every moment; they are inanimate, for like a pitcher, a lamp, &c. they are the objects of the perception of another [the soul]. The manifesting power of the operations of the understanding is its capacity of resembling the thing made known. As a mirror, by its capacity of receiving the images of things, is that which displays them, so the understanding, through its capacity of receiving the forms of things, is that which displays them. It is spirit which perceives the operations of the understanding; but it is through the operations of the understanding that other things are perceived. Some one objects, If we acknowledge two powers of perception, one residing in spirit, and the other in the understanding, we admit more than is necessary for the effect. Spirit sees things through the understanding: that is, the understanding assumes the forms of these things, and their shadow is reflected upon spirit: the understanding, &c. cannot perceive [objects]. In this manner the distinction is made clear between the operations of the understanding and spirit; and

from [the examination of] matter, &c. the distinction between spirit, and that which is not spirit, is also established. By the union between spirit and the operations of the understanding, in the images reflected by one and received by the other, the mistake is made, that they are both one, and that the understanding possesses the powers of spirit, as persons mistake a piece of red-hot iron for fire. This discrimination between the operations of the understanding and spirit, in which the *noiyayikūs* have been bewildered, and which a person of small understanding cannot comprehend, has been eminently illustrated by the *sankhyū*. The ignorant *Bouddhūs*, through not discriminating between the operations of the understanding and spirit, declare these operations to be spirit, and being thus bewildered as it respects the meaning of the *védū*, which teaches [for the sake of illustration] that knowledge is spirit, regard spirit as temporary. This discrimination between the instrumental cause, viz. the operations of the understanding, and the self-existent, who makes them known, is not impossible to good philosophers: a duck can separate milk from water. This capacity of discriminating between spirit and the operations of the understanding is called emancipation, the end of the world. Every one, through visible objects, knows something of God; but abstract ideas of God, none possess; to obtain these, discrimination is required. Spirit cannot be discriminated from external things, because of its admixture with the operations of the understanding, but by a knowledge of these operations they may be separated from spirit. As fire on the hearth, though it cannot be distinguished from coals, on account of their union, yet it may clearly be discriminated by its consuming quality. We learn from the *védū*, that the distinction between the operations of the understanding on visible

objects, and spirit, is most clearly seen during the time of profound sleep, when spirit, as the manifester, appears as light. Wise men affirm, that every thing is distinct from that which makes it visible : jars, &c. are different from the light [which makes them visible], and the operations of the understanding are different from light. As therefore unassisted spirit makes evident the operations of the understanding, it is clear, that it must be distinct from those operations ; this mode of decision will soon enable a person to comprehend this idea. In this manner, spirit is found to be the revealer of the operations of the understanding, and as such is to be distinguished from these operations, though it continues to make them known. According to the védū, &c. though the body and faculties in waking time appear not to be different from spirit, yet during a dream, spirit is clearly seen to be different from both. In a dream, all bodies different from spirit appear in the spirit ; and this is also the case when the person is awake ; but in waking hours there is this difference, that the same things are also objects of vision. In a dream, they are the immediate objects of perception, because they are ideal. In waking hours, they are the objects of perception by the instrumentality of the organs. In our sleeping or waking hours, all material objects, as delineated on spirit, appear of the same form ; there is no difference between them whether ideal or visible. The form of things in the spirit is merely an idea, clothed with form by the operations of the understanding. Therefore the operations of the understanding, as applied to material things, when reflected on spirit, are the same in our waking as in our sleeping hours. This is said as conjecture ; we have no means of proof ; but there is no better method of shewing the nature of spirit than by comparing the state of things in a dream and when awake. As a person dreaming, sees

every thing in spirit, so in his waking hours [notwithstanding the omnipresence of spirit, through the individuation of his ideas, he fancies] he sees it confined in one place [the body]. Profound sleep, then, shews simple spirit [rather than its state of embodied existence]. Both when awake, and when we dream, the ideas which we form, through the operations of the understanding, of spirit being possessed of form, are illusory and false. The overspreading of the understanding with darkness is called the heavy sleep of the understanding, but the want of this covering is called the deep sleep of the soul. Spirit, perfect, eternal and unchangeable, perceives the operations of the understanding only ; but where the operations of the understanding are wanting, it perceives nothing. As spirit is at the post of the operations of the understanding, it must be omnipresent and eternal. Therefore the ignorant in vain perform religious austerities, for spirit undergoes neither decay nor destruction. The ignorant believe, that the understanding and the body, united as husband and wife, endure the suffering of pain ; and they plead this as a proof, that in time of profound sleep the body enjoys repose. He who enters upon religious austerities for shew, without distinguishing between spirit and the secularised operations of the uncreated understanding, will never obtain emancipation, but will continue miserable in this world and in the world to come. Through the want of discriminating between the understanding and spirit, some maintain the doctrine of the individuality of souls, but this is false, for all souls have the same vitality. The understanding, having despised and thrown the weight of government upon its husband, spirit, which has no qualities, is imprisoned in its own operations. But the purified understanding, recognizing her lord [spirit] in his true character, is here filled with joy, and at last is absorbed in the body of her lord. The understanding re-

cognizing her lord [spirit], and thus meditating, he is not governor, he enjoys not pleasure, he endures not pain, he is pure spirit, like the vacuum, gives him no more pain.—
End of the sixth section.

Section 7.—Having thus pointed out the distinction between pure spirit and the understanding, the author next proceeds to describe the happiness of spirit. The smṛitees declare, that pain is [or, arises from] the expectation of pleasure from the objects of sense. From hence it appears, that the essence of pleasure lies in the absence of pleasure and pain. We have chosen this definition of pleasure in preference to the ancient one, because it is more forcible; and we must be allowed to do this in a work treating of liberation [of spirit from matter], otherwise an objection would lie against every work which defines logical terms. The word happiness is figuratively applied, without sensible proof, to spirit, for the sake of representing it in an agreeable manner, as air is figuratively used to represent omnipresence; but the idea of happiness, as applied to spirit, is clearly disproved by this and other sentences of the védū, Spirit is neither joyful nor joyless. It is clear, that the negations of the védū [spirit is not this, is not that, &c.] are of more force than instructions [relative to ceremonies]; for these instructions cannot procure for the worshipper that which he needs, liberation. The expression, It is not joyless, teaches us, that spirit, as lord, partakes of the happiness of which the understanding is the author: as he, not destitute of wealth, is wealthy, or the master of wealth. By this sentence of the védū, Spirit is more lovely than any thing; the beauty of spirit is intended to be set above happiness: therefore it is improper to call spirit the blissful. From the following verse of the védantū, Happiness, &c. belong to matter, it ap-



pears that the essential happiness of spirit is not insisted upon in the védantū. The nature of spirit, as destitute of happiness, has been examined at large by us in the commentary upon the Brūmhū-Mēēmangśū : we now speak of spirit as identified with love : the disinterested attachment [of the understanding] to spirit, which never regards spirit as non-existent, but always as existent, is genuine love. The desires of the understanding after pleasure are subject to spirit ; therefore spirit [self] is the most beloved object ; there is nothing so beloved as this. Love to spirit should be founded on its spiritual nature ; and not upon any expectations of happiness. A person says “ I am ” [I exist] ; he does not say “ I am—happiness,” [that others should expect happiness from him]. Happiness is the absence of misery, and with this, spirit is identified. Spirit is lovely ; and is identified with love. Hence, in reality, spirit is the object of love, but not on account of that with which it is invested ; this would be love to the appendage, and would be unstable, not real. For want of discrimination, when affection is placed elsewhere, as on pleasure, &c. it is temporary, but love to spirit is constant ; for spirit is styled the eternally happy. If the understanding be well settled, and perceive the entire loveliness of spirit, will it not bathe in a sea of happiness ? In common affairs, the understanding enjoys happiness when any thing pleasant is presented to the sight ; from hence we infer, that supreme happiness must arise from a view of that which is supremely lovely. The exciting cause to love is always spirit—spirit is of itself lovely : this sentence the védū perpetually repeats when it proposes to fix the thoughts on spirit. The happiness arising from the sight of the beloved object, spirit, and which can be represented by no similitude, is enjoyed by the wise [who are] emancipated, even in a bodily state. The hap-

pineness enjoyed by spirit which dwells within, is genuine : this is not controverted by the yogēē ; but miserable men, unconscious of this, and anxious after outward happiness, are deceived. Secular persons desire happiness, but, like a householder who seeks pleasure by looking through the windows, instead of looking for it within, they seek it by looking through the senses. Cursèd be those pleasures which arise from the senses, and when changed give pain, for they are obtained from pain, are made up of misery, and obstruct the pleasures of spirit.—*End of the seventh section.*

Section 8.—The discriminating characters of spirit, mentioned in the védū and smritees, that it is eternal, intelligent, and happy, have now been described. Matter is possessed of three contrary qualities, [it is temporary, destitute of life, and is [or tends to] misery]. Discrimination discovers the excellencies of the one, and the evil qualities of the other, and destroys the latter. Those opposite natures, which arise out of the absence of qualities in spirit, and their presence in matter, we will discuss, by many proofs, though in a brief manner, in the sequel. The operations of the understanding, and the images of pleasure, pain, &c. are both in the same place, the understanding. Mūhūt [intellect], and all created things, are inanimate, and their producing cause is also inanimate, for the [instrumental] cause and the effects are always seen to be of the same nature. Therefore spirit is proved to be mere gnanū [light, or knowledge], and all other things, as well as all the qualities of things, are the mere transmutations of matter. The wise consider spirit as void of qualities, and immutable. Gnanū [spirit] is spoken of as immutable when [in the body] it is firm as the peak of a mountain. As by contact with an unguent, the

thing touched is tinctured with its qualities, so desire is produced in the understanding by its connection with the objects of sense. The union [sūmbūndee] which takes place in the act of anointing [smearing or painting] a thing, is called sūngū [association], and ūnjūnū [paint] : therefore the great sages, using the comparisons of the ether and the lotus, untouched by earth and water, have declared, that spirit is not tangible, is unassociated, and unaffected. In spirit, the sea of boundless power, the three goonūs are driven about, for the purposes of creation, like bubbles in the ocean, and become the universe. The vital spirit, through its vicinity to the world, as sovereign, influences inanimate things as the loadstone the needle. Inanimate things are excited to action, like servants, to hold forth spirit as the maker, the nourisher, and the destroyer of all. The bodily organs naturally collect all articles of enjoyment for the sovereign [spirit], and deliver them to the chief minister, the understanding. The understanding, charged with all these articles of enjoyment, presents them to spirit ; the spirit, as lord of all, enjoys them, like a king, by merely looking on them. The body is the lord of wealth, the organs of sense are the lords of the body, the understanding is the lord of the organs, and the spirit the lord of the understanding. The immutable one has no lord to whom he owes obedience. Therefore this is the limit of our conceptions of God—he is the light of all, the lord of all. The glory [happiness] of others [the creatures], obtained with much pain, is transitory : that of passive spirit is without beginning and without alloy. Spirit is power, and hence, by illusion, and by its dancing near the great mass of inanimate matter, it receives birth and absorption with the utmost ease. The yogcē, viewing the glory of spirit, which is beyond all comparison, and free from

alloy, values the glory of [the god] Brūmha no higher than a blade of grass. The atma [enjoyer] of outward things is the body; the organs are the atma [enjoyer] of the body; the atma of every thing, even of the organs, is the understanding; and the atma of the understanding is space-like spirit. The space-like spirit is called Pūrūm-atma [the most excellent spirit] because beyond it there is no spirit. Spirit is called the animal soul, when it is connected with the operations of the understanding, but, according to the smritees, spirit, as distinct from these operations, is called Pūrūm-atma, the Great Spirit. Whatever it be that pervades any thing, that is its Brūmhū; therefore the creator of every being down to inanimate matter, is its Brūmhū. Theists, i. e. the sankhyūs, affirm, that gnanū is God; others believe that the Great Spirit is God, but nobody affirms that inanimate matter is God. The everliving, who is the supreme, and who pervades all things, is Brūmhū; for no cause is known from which it can be ascertained that he has any superior or pervader. He, undivided and uniform, is the total of innumerable spirits, and is called chit-ghūnū [the total of sensation]; vīgnanū-ghūnū [the total of wisdom], atmū-ghūnū [the total of spirit]. Pūrūm-atma does not depend on another for manifestation, he is known only to himself; therefore he is called his own manifestor: every thing else is destitute of this property. Enjoyment [bhogū] does not belong to the immutable spirit, but to the understanding. The pleasures of spirit arise from the images of things reflected by the operations of the understanding: spirit therefore tastes pleasure in a secondary manner. Spirit, without assistance, sees the operations of the understanding, and is therefore called the testifier for the understanding; and because it sees in itself every thing free from change, it is

called the universal testifier. The manifestations imparted by spirit are temporary, for it retains the images of things only for a time. We mention spirit in the character of a testifier merely to shew, that it is distinct from inanimate matter. Spirit [poorooshū] is incapable of being described, for it is atomic, and subtile ; and in the absence of visible objects, is unknown ; Rahoo is invisible, but, when he approaches to seize the moon, he then becomes visible. As a face is seen in a glass, so spirit is seen in the operations of the understanding. When the universe falls upon [as a shadow falls upon a wall] spirit, it becomes visible. Spirit, though the receptacle of every thing, is said to be empty, like space. The understanding charges all the faults of the objects of sense on spirit, the perceiver, but falsely, for it is free from impurity, as the mirror or the pure ether. The understanding first accuses spirit of error, and then grieves it. In short, the impurity which adheres to visible objects is not in spirit, for spirit is pure, clear and faultless. Amongst things of the same kind, there is nothing by which they can be separately distinguished ; so spirit, on account of its uniformity, is called, The unchangeable. As the sovereign of the body [déhū], it is called déhee : as it enlightens the poorēē [the body], it is called the pooroos, male ; as it is alone, it is called ūdwitēyū, [without a second], and as it is the only [one], kévülū. Nothing can conceal spirit, therefore it is called ūnavritū [the uncovered]. As the supreme, it is called ātma. It knows bodies [kshétrū], therefore it is called kshétrūgnū, or that which knows the body. It is called hūngsū [a duck], because it feeds upon the miserable fishes which play in the lake of the heart about the petal-formed nymphæa of the understanding. By the letter  breath goes forth, and by the letter  it enters again : on account of this ingress and egress of the

animal soul, spirit is called ह्रस्व [a duck]. In the mountain of the body is the cave of the heart : in this cave [goohū] spirit is perceived as it were sleeping with his consort the understanding ; and hence he is called gooha-shūyū, [he who sleeps in a cave]. Spirit is called mayin : for by its proximity to the three-goonū-formed maya [that which imposes on the senses] it assumes a delusive appearance. The eleven faculties [of mind and body] and the five [primary] elements of matter, are the sixteen divisions of spirit ; yet in reality it has no divisions, and is called nishkūlū [he who has no parts]. The pronoun I is expressive of sovereignty : spirit is the unassisted testifier of the understanding ; therefore the wise express spirit by the sign I. Speaking generally, spirit, like a king, is the lord of all, the all-wise, the governor of all, the only one, the first male : strictly speaking, however, spirit is indivisible. That which is said in the elementary aphorisms relative to the unity of spirit, refers to its genius ; and indeed, at the dissolution of all things, there is a most evident demonstration that spirit is indivisible. Spirit, on account of its unassociating properties, is considered as always perfect, and as unchangeable intellect ; being vital, it is always free ; and being destitute of sorrow, it is called poorooshū [light]. Let the wise, by these and other ways pointed out by teachers, books, their own experience, and the different properties of spirit and matter, distinguish between spirit and that which is not spirit. The distinction between spirit and matter, so largely insisted on in the preceding remarks, when reflected on by yogēēs, produces liberation.—*End of the eighth section.*

Section 9.—Having thus, by clear reasoning, defined discrimination, for its further manifestation, I now briefly

relate the method of celebrating rajū-yogū.^c He who is not able to perform the rajū-yogū, may attend to that called hū't'hū-yogū.^d According to the Yogū-Vashisht'hū-Ramayānū, the account of this ceremony was communicated by Bhoosoondū^e to the sage Vūshisht'hū. In the celebration of the rajū-yogū, the exercise of the understanding is required. In the hū't'hū-yogū, the suppression and expression of the breath, and a peculiar posture in sitting, are the two principal things required; other things are to be attended to according to the strength of the yogēē. The védū and the smritees have recorded endless errors in the objects of the senses: the yogēē, to procure an unwavering mind, must fix his attention on these errors. In the heart in which the seeds of desire have grown up into a wilderness, a crop of knowledge and religious merit can never grow; but in the heart in which the weeds of desire have been consumed by the fire of the knowledge of error [in the objects of the senses], and which [field] has been ploughed by the instructions of a religious guide and of books, a good crop soon comes to perfection. A wise man sees so many false things in those which are called true; so many disgusting things in those which are called pleasant; and so much misery in what is called happiness, that he turns away with disgust. Even the residence of [the god] Brūmha, is hell, for it is full of the impurity of death; among the inhabitants of that place, those who are more glorious than yourself, are miserable in consequence of their subjection to the three goonūs: and being constantly terrified with the fear of transmigration, even they seek for liberation. This then is evident, that all worlds are full of misery.

^c The excellent or kingly yogū.

^d The common yogū.

^e This sage is said to have been the offspring of the goose which carries Brūmha, by the crow on which Yāmū rides.

“ May this be mine;” “ May I not be this :” the mind, constantly subject to such wishes, is always in misery; this the heart well knows. Profound sleep [perfect insensibility] is alone [a state of] happiness. Knowledge of the objects of the senses, is misery. This is an abstract view of pleasure and pain: there is no need of further enlargement. In this manner, a wise man, desirous of that which is truly substantial, having tried the objects of sense, those airy nothings, rejects them all, as a person casts away the serpent, which in infancy appeared to be a charming object. In order to diminish the endless errors connected with [a view of] the objects of sense, the wise will apply discriminating knowledge to that which is mere appearance, and meditate perpetually on perfect spirit. A religious guide can never say respecting spirit, “ This is spirit ;” but to the yogēe spirit manifests itself, when, with an unwavering mind, he thus meditates, “ I am that which manifests the operations of the understanding, I am the eye-witness of the understanding, I am different from the understanding, I am the all-pervading, I am the unchangeable, I am the ever-living.” The operations of the understanding resemble a jar, and spirit the vacuum in the jar; they are [in their union] subtile and destructible. In reality, spirit is that which manifests the operations of the understanding; it is unchangeable, unassociated, and undecayable. All within the mind is called the operations of the understanding. Spirit is distinct from these miseries [these operations], yet sees them without a medium. [Addressing himself to a Bouddhū, he says] In attributing the manifestation of an operation of the understanding to an operation, and in maintaining the continual operation of effects, you assert more than is true, and therefore the above-mentioned idea [that spirit without a medium sees the operations of the understand-

ing] is established. Filled with joy, grief, fear, anger, desire, infatuation, inebriation, envy, self-importance, covetousness, sleep, indolence, lust, and other marks both of religion and irreligion: in short, full of joy or misery, the understanding exhibits itself as spirit [when a person says *I am sick, I am happy, &c.*]. I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure vacuum, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable, the mirror in which all is seen, and, through my union to all souls, the displayer of all things. Not being different in nature, I am every living creature, from Brūmha, Vishnoo, Mūhēshwūrū, down to inanimate matter. I and all other living creatures are one [in essence] like the vacuum, we are life; therefore we are taught in the védū to meditate on spirit as one, and as expressed by the particle I. Seeing this, the yogēē worships [presents his food, &c. to] all living creatures. The védū says, that in this manner the sankhyū yogēēs worship spirit or [self]. He who worships spirit [self] viewing himself equally in all beings, and all equally in himself, ascends to his own heaven. Mūnoo calls the worship of [self] spirit, the method of obtaining divine knowledge. In this manner, let a person collect around him living animals, assure them of safety, and honour them with his own food, and thus think on spirit^f. The yogēē, who views all on an equality with himself, desires not the pleasures enjoyed by Brūmha, Vishnoo, Shivū, &c. Therefore let the yogēē meditate on equality. How can desire exist in the mind of him, who in production and dissolution, in all states and times, sees every thing the same. Vishnoo and the other principal deities who possess great glory, do not enjoy more than I

^f Agreeably to this doctrine, some mendicants may be seen making a companion of a dog.

[the yogēē] do ; therefore that glory which is admired by those who cannot discriminate, is false. When a person sees another in qualities and actions greater than himself, he labours to become his equal ; but I see no one greater than myself ; nor do I consider myself as less than others, that I should, through fear of being beaten, worship the gods in order to conquer these giants. From Brūmha even to the people in hell, the yogēē loves all as himself, even as parents love their children. The védū says, that from men's [false] conceptions of the undivided one, viz. that such a one is sovereign, that these are subjects, that this is best, that this is the worst, the fear of death arises. The various shades of existence, as governor, subject, &c. appear in the one vacuum-formed spirit as nonentities, or like shadows on a chrystal pillar. In the operations of the understanding, the one spirit appears multiform, as a juggler who personifies a number of animals by clothing himself with their skins. Maya [illusion], in various forms, embracing formless spirit, dances, and thus brings the understanding into a state of infatuation. The idea of a plurality of spirits arises from variety in the operations of the understanding ; this may be illustrated by the appearance of many suns in different pans of water, and many skies as seen through different apertures in a jar, &c. " Therefore, attend ! I am pure, wise, free, all-pervading, undecayable : " the wise, thus judging, treat as false the distinctions of I and thou, friend and enemy, &c. From Brūmha, Eeshū, Hūree, and Indrū, down to the minutest living creature, the distinctions of good, middling, evil, arising from illusion, are false. When we speak of spirit as connected with the illusion arising out of the three goonūs, we apply to it these comparisons, good, middling and evil. He, to whom I am is applied, is spirit, imperishable, ever-living ; the same in the body as in other places ;

with this single difference, that he is perceived within, but not without. Thus the personality of creatures, bound in delusion or free, arises from different states of life, as governor and subject, but not from spirit. There is no distinction between governor and governed, therefore there is nothing greater than myself that should urge me to seek worldly eminence. Profound repose [death] is my beloved wife, for she destroys all my misery; but the wife of the ignorant, that is, the understanding, is unbeloved and unchaste. If the reflection of the operations of the understanding falls on me as on a mirror, the fault, though to be disapproved, is not mine. But from its nature and from experience we are taught to reject it, for a person cannot look with pleasure on the deformity of another. This chaste one [the understanding] having cast her own faults on her husband, afterwards repents. An obedient wife, seeing her husband faultless, becomes so herself. Notwithstanding the diversity of created forms, I am always the same, whether I enjoy or not my appointed spouse who seeks not another. Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer and lord, than the faults of things made visible are in the sun. The understanding is subject to misery, but when it meditates on one [spirit], it becomes released from the bonds of misery; but neither confinement nor liberation belongs to me [spirit]. When the miseries of the understanding are reflected on the immutable and unassociated spirit, it is conceived that the spirit is in chains, and subject to sensations; but this appears to be false as soon as the mirror, spirit, is inspected. The testifier [spirit] is not subject to the three states, wakefulness, repose, and profound sleep. I the sun-like spirit, am perfect; I neither rise nor set. As

the face in a glass, so the universe, through the understanding, is realized in me as a reality. But in time of profound sleep, though I am all-pervading, [because the understanding withholds its operations] I am seen neither within nor without. [Speaking popularly] that [universe] which appears in me, or in another [individuated spirit], or in simple intellect, or in the all-pervading, is merely a shadow connected with the operations of the understanding. I am only the mirror holding a reflected image; the universe in me resembles the appearance of silver on the shell of a snail, or that of water in a fog, or that of a city in the air; yet this implies no fault in me. The universe was not in me in time past, nor is it now, nor will it ever be: I am eternal. Whether it be in other things or not, [as in the understanding, &c.] is a matter which does not concern me. All is in me as in space; and I like space, am every where. There is nothing in me, nor am I every where; for as nothing adheres to space, neither does any thing adhere to me. The great sages call the universe wisdom itself, for matter and spirit, as milk and water, are inseparable. The universe is mine, because the pleasures, &c. of the body belong to me: yet as they are mine, so they belong to others. But that it is, indeed, mine, is the mistake of the understanding. In fact, no one possesses any thing; the world resembles a lodging-house: there is no union betwixt it and the occupier. There is one spirit, ever-living, pure, space-like, unmixed, more subtile than the smallest atom; in him there is neither universe, nor worldly operation. Visible objects, of which the understanding is full, appear, one after another, as reflected images in the vast mirror of universal spirit. As vacuum is every where, evident in some places and exceedingly confined in others, so is it with spirit, whether clothed with the understanding, or

confined by gross matter. The universe is full of space-like spirit; hence, wherever the understanding wanders, its operations become visible, as jars in the [light of the] sun. My birth, and all its consequences, are as false as the visions of religion and irreligion, birth and death, pleasure and pain, &c. appear when a person awakes. The idea of the production or destruction of spirit arises from the union or disunion of spirit with the operations of the understanding; in the same manner, we speak of the rising and setting of the moon when visible or when invisible. As the clouds, whether they conceal the sun or not, do not approach that luminary, so do I [spirit] see the evil-dream-like train of existence, birth, death, and the momentary operations of the understanding, without being affected by them. The sage with his mind exclusively fixed on spirit, thus meditates, and obtains the vision of spirit, as of a stupendous mountain. If the mind relinquish for an instant that which is essentially pure and placid, the remains of the habits wrought by sensible objects will again secularize the organs. A wise man should therefore destroy [suppress] with the weapons of discrimination those perpetually-rising enemies [the organs], as Indrū did the mountains.—*End of the ninth section.*

Section 10.—I shall now clearly point out the properties of the man who obtains liberation in this life, and who constantly meditates on spirit. The self-conceited but ignorant may have heard something of spirit, and may have reflected upon it; but, in consequence of ignorance, they misunderstand what they have heard and reflected upon, and hence choose an ignorant teacher. The Yogū-bhash-yū says, that neither greatness nor the knowledge of futurity, &c. are essential signs of knowledge, but that

renouncing these a person may obtain liberation [koivūlyū]. That which is written in the védū and smritees respecting the marks of the wise, and of emancipating wisdom, I have extracted, to strengthen the faith of the yogēē. To a yogēē, in whose mind all things are identified as spirit, what is infatuation?—what is grief? He sees all things as one. He is a wise man who is destitute of affections, who neither rejoices in good, nor is offended with evil. As the wind forces its passage every where, without leaving a vacuum in its progress, so the wise man never forgets what he has learned of spirit. He is liberated in this life who is never elevated nor depressed, whose face shines both in pleasure and pain, and who is always the same. He is free even in this life, who is awake [to his spiritual nature] though asleep [in reference to sensible objects]; who is not awake [to sensible objects], and the operations of whose understanding are not connected with the passions. He who acts as though he were subject to desire, hatred, fear, &c. but like the ether is pure within, obtains liberation while in the body; so does the person who is free from pride, whether he be employed [in secular affairs] or not, for he preserves his mind unsullied. If it could happen, that the rays of the sun should become cold, that the beams of the moon should impart heat, and that flame should be made to descend, still an ignorant man [ignorant of spirit] can never obtain liberation. Even the power of spirit shining in all the wonderful forms [of nature] cannot excite the wonder of the perfect yogēē. A woman whose affections are placed on a gallant, though actively engaged in the business of her house, still continues to dwell on the pleasures derived from her criminal amours; so a wise man, having found the excellent and pure Brūmhū, delights in him even though engaged in other things. The yogēē who,

however clothed, however fed, and wherever placed, is always the same, who is entire spirit, and is always looking inwards, who is happy, profound, benign, who enjoys happiness undisturbed as a lake in a mountain, who though he may have cause for the highest joy, remains unaffected, and [is pleased with himself, or] enjoys spirit in spirit, who rejects all his works, is always cheerful and free from pain, and who is not absorbed either in works of merit or demerit ; nor in any thing besides—this man resembles a king. He who in the body has obtained emancipation is of no cast, of no sect, of no order, attends to no duties, adheres to no *shastrûs*, to no formulas, to no works of merit ; he leaves the net of secular affairs as the lion his toils ; he is beyond the reach of speech ; he remains at a distance from all secular concerns ; he has renounced the love and the knowledge of sensible objects ; he is glorious as the autumnal sky ; he flatters none ; he honours none ; he is not worshipped ; he worships not. Whether he practise the ceremonies, and follow the customs [of his country] or not, this is his character. These are the true characteristics of him who is distinguished by no outward characters, and who has ceased from the ancient error, the world ; and in whom desire, anger, sadness, infatuation, covetousness, &c. diminish every day. He who has found rest in the fourth state [spirit], having crossed the sea of this world, has no occasion for the delusions promised in the *védû* and *smritees* upon the performance of works of merit. Whether he die at a holy place, or in the house of a *chündalû*, he was delivered from impurity the very hour he obtained divine knowledge. Emancipation is not in the air, is not in the world of the hydras, nor on earth ; the extinction of every desire is emancipation. When the *yogēē* renounces the body, he renounces embodied emancipation, and enters into unembodied li-

berty, and remains like the unruffled wind, or the mirror when it receives not the images of mountains, &c. but is a simple mirror, bearing its own form. When spirit does not look upon [is not united to] those visible objects which are connected with mine and thine, it [like the mirror] remains alone. If it is allowed that spirit is clothed, still it is everlasting, undecayable, good, without beginning, without continuance, without support, immutable, without disease, without vacuum, without form, not an object of sight, not sight, something undescribable and unknown.² These are the divisions of the account of liberation in a bodily state, by Vignanū-bhikshookū.—*Thus ends the Sankhyū-Sarū.*

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SECT. XVII.—*Of the Védantū Dūrshñū.*

This system of philosophy is attributed to Védū-Vyasū, who is said to have derived it from the discourse addressed by Krishñū to Ūrjoonū, found in the Bhūgūvūt-Gēēta, a part of the Bhēēshmū chapter of the Mūhabharūtū. The sentences formed in the Védantū-sōōtrūs are comprized in five hundred and ninety-eight verses, which are divided into four parts; in the first, the author contends, that the whole contents of the védū refer to the divine nature; in the second part, he confutes the opinions of other sects; the third part is a discourse on devotion, and in the fourth he enlarges upon the doctrine of the divine nature. The system taught by this sect will be found in the succeeding translation of the Védantū-sarū. The dūndēēs and respectable sūnyasēēs, and a few individuals in a secular state, profess the principles of this philosophy;

² Protagoras said, "Touching the deity, we have nothing at all to say, either that it is, or that it is not."

of the learned men residing at Benares many are said to be védantēēs.

SECT. XVIII.—*Treatises still extant belonging to this School of Philosophy.*

Védantū-sōōtrū, the sentences of Vēdū-vyasū.

Védantū-sōōtrū-mookta-vūlēē, an abridgement of the sōōtrūs.

Vyasū-sōōtrū-vrittee, the meaning of the sentences of Vyasū.

Védantū-sōōtrū-tēēka, a comment, by Bhūvū-dévū.

Védantū-sōōtrū-vyakhya, another comment, by Brūmhū-vidya-bhūrūnū.

Sharēērūkū-sōōtrū-sarart'hū-chūndrika, a comment on an abridgement of the Védantū.

Sharēērūkū-bhashyū, a comment, by Shūnkūrū-acharyū.

Sharēērūkū-bhashyū-vivūrūnū, an account of the last work.

Sūnkshépū-sharēērūkū-bhashyū, the essence of the Sharēērūkū-bhashyū.

Sharēērūkū-nibūndū, an explanation of a comment on the Sharēērūkū-sōōtrūs.

Sharēērūkū-bhashyū-vyakhya, a comment.

Brūmhū-sōōtrū-vrittee, an explanation of the Védantū-sōōtrūs.

Védantū-Brūmhū-sōōtrū-bhashyū, a comment on the Brūmhū-sōōtrūs.

A comment on ditto.

Ūdwoitū-siddhū, on the unity of God.

Ūdwoitamritū, a similar work.

Ūdwoitū-rūtnū-lūkshūnū, ditto.

Ūdwoitū-mākūrūndū, ditto.

Ūdwoitū-dūpika, ditto.

Ūdwoitū-koustoobhū, on the divine unity.

Ūdwoitū-siddhee-vyakhya, ditto.

Ūdwoitū-chūndrika, ditto.

Ūdwoitū-vivékū, ditto.

Védantū-sarū-mōḍlū, the essence of the Védantū-sarū.

A comment, on ditto. Another.

Pūnchūdūshēē-sūtēēkū, a work on the doctrines of the Védantū.

Bhamūtēē-kūlpū-tūroo-sūtēēkū, explanation of a comment.

Prūtyūkshū-chintamūnee-sūtēēkū, on separate souls.

Natūkū-dēēpū, a work by Vidyārūnyū.

Shikshya-pūnchūkū, rules for a student.

Bhōtū-pūnchūkū-mēēmangsa, a work on the five primary elements.

Pūnchū-koshū-vivékū, on the five receptacles of spirit.

Chitrū-dēēpū, on the various appearances of spirit as united to matter.

Triptee-dēēpū, on perfect wisdom.

Kōōtūst'hū-dēēpū, on the unchangeable Brūmhū.

Dhyanū-dēēpū, on divine meditation.

Yoganūndū, on yogū, or abstraction.

Atmanūndū, on the joy connected with liberation.

Brūmhanūndū, the state of a perfect yogēē.

Vidyanūndū, on divine wisdom.

Vishūyanūndū, on seeing Brūmhū in every thing.

Hūstamūlūkū-bhashyū, verses on divine wisdom, by Shūn-kūrū-acharyū.

Brūmhū-vidya-bhūrūnū, a work on spirit.

Védantū-dēēpū, the light of the Védantū.

Oopūdēshū-sōōtrū, instructions to the scholars of this sect.

Siddhantū-vindoo-sūtēēkū, a short answer to objections.

Jēēvū-mooktee, the emancipation of the soul while in the body.

Jēēvū-mit'hyanoomanū, the doctrine of separate spirits confuted.

Jēēvū-vyapūkū-tūttwū, on the all-pervading spirit.

Védantū-pūribhasha, a short abridgement of the doctrines of the Védantū.

Tūttwū-chūndrika, the display of true wisdom.

Tūttwodyotū, a similar work.

Tūttwū-prūdēpika-nūyūnū-modinē, ditto.

Tūttwanoosūndhanū-mōlū-sūtēkū, on the knowledge of Brūmhū.

Tūttwū-prūdēpika, on the knowledge of realities.

Tūttwodyotū-vivūrnū, a similar work.

Tūttwanoosūndhanū-mōlū-tēka, a comment on the text of the Ūnoosūndhanū.

Tūttwū-vivēkū-mōlū-sūtēkū, the text of the Tūttwū-vivēkū, with a commentary.

Maddhū-mookhū-bhūngū-vakhya, a work by Madhūvū.

Noishkūrnū-siddhee, against works of merit.

Védantū-siddhantū-mooktee-mūnjūrē-sūtēkū, the essence of the Védantū, with a commentary.

Sūyūmbodhū, spirit made known by itself.

Védantū-siddhantū-mookta-vūlē, an abridgement.

Sūnyasē-vūngsha-vūlee, a genealogy of wise men.

Ūbūdhōtū-yogē-lūkshūnū, account of the yogū performed by ūbūdhōtū.

Ūdhyatmū-vidyopūdéshū, a discourse on spirit.

Pūrūmamritū, ditto.

Priyūsoodha, on Brūmhū, the ever-blessed.

Chitsoodha, on Brūmhū as identified with wisdom.

Atmū-bodhū prūkūrnū-bhashyū, a comment on the Atmū-bodhū.

Siddhantü-vindoo, a short abridgement.

Védantü-külpü-lütika, the meaning of the Védantü.

Swarajyü-siddhee-vyakhya, on the emancipation of spirit.

Védantü-külpü-türoo-tēēka, a comment on the Külpü-türoo.

Prityübhigna-rhidüyü, on the knowledge of Brümhü.

Vyakhya-soodha, an explanatory work.

Védantü-oogrü-bhashyü-süttēēkū, the Oogrü-bhashyü, with a commentary.

Vivékü-sindhoo-gooroo-shishwü-sumbadü, a discourse between a teacher and his disciple on discrimination.

Mokshü-lükshmēēvilasü, on liberation.

Mokshü-saroddharü-süttēēkū, a comment on a work on liberation.

Atmü-prükashü, on spirit.

Külpü-türoo-tēēka-pürimülü, a comment on the Külpü-türoo.

Oopüdéshü-sühüsree, a discourse in a thousand verses.

Siddhantü-léshü-süttēēkū, a comment on the Siddhantü-léshü.

Védantü-samrajyü-siddhee, on liberation.

Védantü-püribhasha-tēēka-vrihüt, a large comment on a védantü work.

Trishüttēēbhashyü, by Shünkürü-acharyü, a comment.

Védantü-siddhantü-vindoo-süttēēkū, the Védantü-siddhantü, with a commentary.

SECT. XIX.—*Translation of the Védantü-Sarü.*^a

Védü-vyasü obtained, by religious austerities, the discourse which Krishnü held with Ūrjoonü, and, for the

^a From védü, and üntü, the end.—*Sarü* means essence, and therefore the title of this work imports, that it is the essence of the védantü philosophy.

following reasons, from this discourse wrote the védantū : To humble Kakootst'hū, a king of the race of the sun, who was intoxicated with an idea of his own wisdom : To point out, that the knowledge of Brūmhū, is the only certain way of obtaining liberation, instead of the severe mortifications of former yoogūs, which mankind at present are incapable of performing, and to destroy among men attachment to works of merit ; since, so long as the desire of reward remaineth, men can never be delivered from liability to future birth. Shūnkūrū-acharyū wrote a comment on the védantū, and a disciple of Ūdwoitanūndū-pūrūmhūngsū, a sūnyasēē, composed, from this comment, the Védantū-Sarū.

After this introduction, the author proceeds : The meaning of védantū is, the last part of the védū ; or the gnanū kandū, which is also an oopūnishūd.

He who, knowing the contents of the védū, and of the ūngūs,¹ is free from the desire of reward as the fruit of his actions ; from the guilt of the murder of bramhūns, cows, women, and children ; from the crime of adultery ; who performs the duties of the shastrū and of his cast, cherishing his relations, &c. ; who practises the ceremonies which follow the birth of a son, &c. ; offers the appointed atonements ; observes fasts ; bestows alms ; who continues, according to the directions of the védū, absorbed in meditation on Brūmhū, and believes, that, seeing every thing proceeded from Brūmhū, and that, at the destruction of the universe (as earthen vessels of every description, when broken, return to the clay from whence they were formed), all things will be absorbed in him again, and that therefore Brūmhū is every thing, is heir to the védū.

¹ Branches or members of the védū.

All ceremonies are connected with two kinds of fruit, the superior, and the inferior : in offering sacrifices, the chief fruit sought is, the destruction of sin, the possession of a pure mind, and the knowledge of Brūmhū ; the inferior fruit is, the destruction of sin, and residence with the gods for a limited period.^k The primary object of a person in planting a tree, is the fruit ; the secondary one is sitting under its shade. The chief fruit of devotion, is a fixed mind on Brūmhū ; the inferior fruit is a temporary enjoyment of happiness with the gods. He who has obtained emancipation, does not desire this inferior fruit.

Those things which perfect the knowledge of Brūmhū are : 1. Discriminating wisdom, which distinguishes between what is changeable and what is unchangeable ;—2. A distaste of all worldly pleasure, and of the happiness enjoyed with the gods ;—3. An unruffled mind ; the subjugation of the passions ; unrepenting generosity ; contempt of the world ; the absence of whatever obstructs the knowledge of Brūmhū, and unwavering faith in the védū ;—4. The desire of emancipation.

Brūmhū, the everlasting, the ever-living, is one ; he is the first cause ; but the world, which is his work, is finite, inanimate, and divisible. The being who is always the same, is the unchangeable Brūmhū, and in this form there is none else. That which sometimes exists, and at other times is not, and assumes various shapes, is finite : in this definition is included all created objects. Devotedness to God is intended to exalt the character, and to promote real happiness. If in ardent

^k Pythagoras taught, that when it [the soul], after suffering successive purgations, is sufficiently purified, it is received among the gods."—*Enfield*, page 397.

attachment to present things there be some happiness, still, through their subjection to change, it terminates in real sorrow, for as affection produces pleasure, so separation produces pain ; but devotion secures uninterrupted happiness. On this account, divine sages, who could distinguish between substance and shadow, have sought pleasure in God. Those learned men who declare that permanent happiness is to be enjoyed in the heavens of the gods, have erred, for we see, that the happiness which is bestowed in this world as the fruit of labour is inconstant ; whatever is the fruit of actions, is not permanent, but changeable ; therefore the wise, and those who desire emancipation, despise it.

Hearing the doctrines of the védantū philosophy ; obtaining, by inference, clear ideas of their meaning, and fixing the mind on that which is thus acquired : these three acquisitions, added to a knowledge of the rules to be observed by a student, and that power over the mind by which a person is enabled to reject every other study, is called sūmū. Dūmū is that by which the organs and faculties are kept in subjection. If, however, amidst the constant performance of sūmū and dūmū, the desire after gratification should by any means arise in the mind, then that by which this desire is crushed, is called oopūrūtee ;¹ and the renunciation of the world, by a sūnyasēe who walks according to the védū, is called by the same name.

Those learned men who wrote the comments on the védantū before the time of Shūnkūrū-acharyū, taught, that in seeking emancipation, it was improper to re-

¹ Disgust.

nounce religious ceremonies, but that the desire of reward ought to be forsaken ; that works should be performed to obtain divine wisdom, which, being acquired, would lead to emancipation ; that works were not to be rejected, but practised without being considered as a bargain, for the performance of which a person should obtain such and such benefits ; that therefore works, and the undivided desire of emancipation, were to be attended to ; which is illustrated in the following comparison : Two persons being on a journey, one of them loses his horses, and the other his carriage : the first is in the greatest perplexity, and the other, though he can accomplish his journey on horseback, contemplates the fatigue with dissatisfaction. After remaining for some time in great suspense, they at length agree to unite what is left to each, and thus with ease accomplish their journey. The first, is he who depends on works, and the latter, he who depends on wisdom. From hence it will be manifest, that to obtain emancipation, works and divine wisdom must be united. Formerly this was the doctrine of the védantū, but Shūnkūrū-acharyū, in a comment on the Bhūgūvūt-gēeta, has, by many proofs, shewn, that this is an error ; that works are wholly excluded, and that knowledge alone, realizing every thing as Brūmhū, procures liberation.

Cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, &c. are termed dwūndū. Indifference to all these changes is stiled titiksha. This indifference, together with a subdued mind, is called sūmadhee. Implicit belief in the words of a religious guide, and of the védantū, is termed shrūddha. This anxious wish, ‘ When shall I be delivered from this world, and obtain God ? ’ is called

moomookshootwū. The person who possesses these qualities, and who, in discharging the business of life, and in practising the duties of the védū, is not deceived, possesses the fruits of the védantū; that is, he is ūdhikarēc.—*Here ends the first part of the Védantū, called Udhikarēc.*

The next part is called Vishūyū, throughout which this idea is inculcated, that the whole meaning of the védantū is comprised in this, that Brūmhū and individuated spirit are one. That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit (jēēvū); that which pervades the whole universe, and gives life or motion to all, is Brūmhū. Therefore, that which pervades the members of the body, and that which pervades the universe, imparting motion to all—are one. The vacuum between the separate trees in a forest, and universal space, is of the same nature; they are both pure ether; and so Brūmhū and individuated spirits are one; they are both pure life. That wisdom by which a person realizes that individuated spirit and Brūmhū are one, is called tūttwū-guanū, or the knowledge of realities.

Brūmhū, the governor, or director of all things, is ever-living, unchangeable, and one; this inanimate, diversified, and changeable world, is his work. Governors are living persons; the dead cannot sustain this office; every species of matter is without life; that which is created cannot possess life. This comparison is drawn from secular concerns: and thus, according to the védū, all life is the creator, or Brūmhū; the world is inanimate matter. All material bodies, and the organs, are inanimate; the appearance of life in inanimate things

arises from their nearness to spirit: in this manner, the chariot moves because of the presence of the charioteer. That through the presence of which bodies and their members are put in motion, is called spirit. He is the first cause; the ever-living; the excellent God, besides whom there is none else. Therefore, in all the shastrūs he is called Vishwatmū; the meaning of which is, that he is the soul of all creatures.^m This is the meaning of the whole of the védantū. Wherefore all [spirits] are one, not two; and the distinctions of I, thou, he, are all artificial, existing only for present purposes, and through pride (ūvidyū). Though a man should perform millions of ceremonies, this ūvidyū can never be destroyed but by the knowledge of spirit, that is, by Brūmhū-gnanū.ⁿ This ūvidyū is necessary to the present state only: divine knowledge secures emancipation.—That jēēvū and Brūmhū are one is, therefore, the substance of the second part of the védantū.

The third part is called sūmbūndhū;^o and teaches, that the védantū contains the knowledge of Brūmhū, and that by the védantū the knowledge of Brūmhū may be obtained.

^m “Thales admitted the ancient doctrine concerning God, as the animating principle or soul of the world.” *Enfield*, page 143. “The mind of man, according to the stoics, is a spark of that divine fire which is the soul of the world.” *Ibid*, page 341.

ⁿ Krishnū, in the Bhūgūvūt-gēeta, thus describes the efficacy of the principle of abstraction: “If one whose ways are ever so evil serve me alone, he is as respectable as the just man. Those even who may be of the womb of sin; women; the tribes of voishyū and shōōdīū, shall go the supreme journey, if they take sanctuary with me.”

^o Union.

The fourth part, called *prūyojñū*, imports, that this part of the *védañtū* was written to destroy completely that illusion by which this body and this organized world were formed, and to point out the means of obtaining [re-union to] the ever-blessed *Brūmhū*. This is called liberation. A person, vexed with the necessity of trans-migrations,^p with anger, envy, lust, wrath, sorrow, worldly intoxication, pride, &c. takes some flowers, fruits, &c. to an initiating priest, who understands the *védañtū*, and has obtained the knowledge of spirit, and requests his instructions. The guide, by endeavouring to excite in his mind a contempt of the world, leads him to the knowledge of *Brūmhū*.

Worldly attachment is thus illustrated : a person observes a string on the ground, and imagines it to be a snake : his fears are excited as much as though it were in reality a snake, and yet he is wholly under the power of error ; so the hopes, fears, desires, pride, sorrow, &c. of the man who is under the influence of worldly attachment, are excited by that which has no substance ; and he is therefore placed among the ignorant. But the wise, the everlasting, the blessed *Brūmhū*, is unchangeable, and has no equal. All things past, present, and to come ; of every class and description, whether in the

^p The Pythagoreans taught, that “ the soul of man consists of two parts ; the sensitive, produced from the first principles with the elements ; and the rational, a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, to remain there till it is sufficiently purified to return to God. In the course of the transmigration to which human souls are liable, they may inhabit not only different human bodies, but the body of any animal or plant. All nature is subject to the immutable and eternal law of necessity.” *Enfield, page 406.*

earth, or in the air, are Brūmhū, who is the cause of all things, as well as the things themselves. If it be not admitted, that he is both the potter and the clay, it will follow, that for clay (inanimate matter) he was beholden to another.

The meaning of the word Brūmhū is, the Ever Great. Molasses deposited in a quantity of rice diffuse their sweetness through the whole: so Brūmhū, by diffusing through them his own happiness, makes all souls happy; hence, in all the shastrūs he is called the Ever-Blessed. Wherefore the ever-blessed, the everlasting, the incomparable Brūmhū—he is entity. That which is without wisdom and without life, is called ūbüstoo [non-entity]

We cannot call illusion entity, for as soon as a person obtains discriminating wisdom, illusion is destroyed; nor can it be called non-entity, for the universe which is an effect of this illusion, is an object of sight; we cannot therefore say whether it is entity or non-entity; it is something which cannot be described. This illusion resembles the temporary blindness under which the owl and other creatures labour, so that they can see nothing after the sun has arisen. This blindness cannot be called real, nor can it be unreal, for to these creatures it is real, and [during the day] constant blindness. In the same manner, illusion does not belong to the wise; but it constantly belongs to him, who, owl-like, is destitute of discriminating wisdom. This illusion is identified with sūtṣū, rūjū and tūmū goonūs: it is not merely the absence of wisdom; but as being opposed to the true knowledge of Brūmhū, is called ūgnanū. The whole mass of this illusion is one; individuated, it assumes different shapes; and in this respect resembles the trees in a forest, and single trees.

The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. Individuated, this illusion forms the energy of individuals. God and individuated souls are life. Property and its possessor are not equivalent terms; therefore wisdom is not the energy of spirit, since wisdom and spirit are the same; but illusion forms its energy. Light is not the energy of spirit, since light and spirit are the same; but darkness forms its energy; not that darkness which arises from the absence of light, but that which surrounds a person in a profound sleep.

We call the mass of illusion, which equally contains the three goonūs, and in which the sūtwū goonū prevails, excellent, because it is the cause of all things. This mass of illusion takes refuge in the ever-living, or the ever-blessed Brūmhū, who is called, in the védū and all the shastrūs, the all-wise, the sovereign of all, the disposer and the director of all; the accomplisher of all his desires, of all he appoints; he assumes the forms of his works; and is known as the cause of all; he knows, and, as the charioteer directs the chariot, directs the hearts of all. This mass of illusion is identified with God, and creates all things: it is the cause of vacuum and all other things which compose the atomic and material world; it is therefore called the material cause and the universal cause.

At the dissolution of the universe, all things take refuge in the aggregate of illusion; therefore the aggregate of illusion is represented by a state of deep sleep. This illusion, in its individuated state, is pervaded by the three goonūs in equal proportions; but in individual bodies, on account of the diminutiveness of the receptacle, there is a depression of the sūtwū goonū, and a greater manifesta-

tion of the other two goonūs. The living principle, which becomes that in which this individuated illusion takes refuge, is called in all the shastī ūs prūgnū. The state of a person in a heavy sleep, when every earthly object is excluded from the mind, is called prūgnū, or subjection to false ideas. We are not to suppose that during profound repose the soul departs; the soul is present; for when the person awakes he says, "I have been quite happy; I was not conscious of any thing:" from these expressions it appears, that the person was conscious of personal existence, of happiness, and yet had no ideal intercourse with material things; for had he not previously tasted of happiness, he could have had no idea of happiness in sleep. If it be asked, from whence does this knowledge arise which a person possesses in a state of profound repose; does it not arise from the operations of the understanding? To this we answer, if this were the case, why should not the understanding be employed on outward objects likewise? The fact is, that in the time of heavy sleep, the operations of the understanding are withheld, and are buried in illusion [ūgnanū]; but the knowledge possessed in deep sleep is constant: the védantū identifies this knowledge with the living spirit. That during the time of profound repose pleasure is enjoyed, is proved from the care with which the bed is prepared, that comfort may be enjoyed in sleep. In the time of profound repose, all the powers are absorbed in illusion, and therefore, having no intercourse with material objects, the pleasure enjoyed at that time can have no connection with these objects. Therefore this pleasure the védantū identifies with the living spirit. This then is clear, that spirit is the fulness of constant joy and knowledge. In the time of profound sleep, all material objects being thus buried in illusion, this illusion is called the co-existent energy of spirit; it is the producing cause of consciousness, of the understanding, intellect, the five senses,

the five organs, the five breaths, crude matter, and of all other material things; and hence the védantū speaks of this energy as the material cause of all things. It is called profound repose, inasmuch as in deep sleep all things are lost in this illusion, as salt in water; or, the state of our ideas in waking and sleeping hours may be compared to the projection or drawing in of the head and feet of the turtle. The absorption of all things in the mass of illusion is called the great prūlūyū, or destruction; and the manifestation or procession of all things from this illusion, is called creation. The illusion in which individual souls take refuge, and that in which the aggregate body of spirit, that is, the Great Spirit, takes refuge, is the same, resembling individual trees and a forest. For as there is a vacuum surrounding every individual tree in a forest, and many such vacuums in the forest, and a vacuum unconnected with every thing, in which these vacuums are absorbed, so, agreeably to all the shastrūs, there is a perfect spirit, in which individual souls, and the aggregate body of souls, take refuge. This perfect spirit is united to gross matter, to material things, to individual spirits, and to the aggregate of spirit, as fire to red-hot iron; and in this state it is called Eeshwū, or the glorious; when separate from these, it is called the excellent Brūmhū.

This illusion possesses the power of concealing an object, and of deception: a small cloud darkening the sight of the person looking at the sun, appears to hide this immense luminary; so this illusion, possessing the energy of spirit, though confined within bounds, by covering the understanding, hides the boundless and unassociated living Brūmhū from the sight of the person who desires to know him, as though it had covered Brūmhū himself. This spirit, thus covered with illusion, becomes engaged in various worldly anxieties, as I am hap-

py, I am miserable, I am sovereign, I am subject.[to the fruits of actions] : this illusion operates in a person subject to these anxieties as it does in the case of a person deceived by a cord when he supposes it to be a snake.

This illusion, by its power of deception, after having thus covered spirit, assumes an endless variety of deceptive forms, similar to real ones, yet no more real than when a cord, a cane, the edge of a river, &c. are feared under the illusive appearance of a serpent. Exerting a similar power of illusion, it holds forth vacuum, the five primary elements, &c. &c. as spirit.

This illusion also forms the energy of spirit ; and hence, when spirit as united to illusion is spoken of as chief, it is called the primary cause of all things ; and when illusion is spoken of as chief, then spirit as united to illusion is called the material cause of all things : thus, the spider is in himself the primary and the material cause of his web : in presiding over it, he is the former, and in forming it from his own bowels, he is the latter. The ever-blessed God is, in a similar manner, by himself and by his energy, both the original and the material cause of all things ; he is the potter and the clay. If we suppose another cause of things besides God, we make two causes. If it be objected, that as the potter cannot work without clay, so God could not make the world without matter, and that therefore he must have been indebted to another for his power to make the world, the védantū maintains, that the one ever-blessed God is himself both the primary and the material cause of all things.

Supposing the three goonūs to exist in a state of equilibrium in the illusive energy of spirit, still, when the

tümũ goonũ is chief, and spirit is united to the power of deception in this illusion, from spirit arises vacuum; from vacuum air; from air fire; from fire water; and from water the earth.

Our ideas of the universe divide themselves into two parts, animate and inanimate; the animate is the cause of all things, the inanimate (the universe) is the work of God. Therefore all creatures possessed of life, from man downwards, are animate in consequence of the presence of the deity, as the chariot moves in consequence of the presence of the horses and the charioteer. In the bodies of all living creatures two kinds of life exist: the first, the ever-living: the second, the ever-living united to the heart. In whatever the pure spirit exists, but in which it is not united to intellect, on account of the absence of intellect, that is inanimate matter. We conjecture then from appearances, that the tümũ goonũ which prevails in gross matter must be its material cause, for the excellencies and faults of an effect must have previously existed in the material cause. The five primary elements are from God. As in illusion the tümũ goonũ prevails, so in the five primary elements, of which illusion is the material cause, the same goonũ prevails. These elements are termed subtile, archetypal, and five-fold. From the subtile elements arose subtile bodies and gross matter.

The subtile element contains seventeen parts, which united form the seminal body. These seventeen parts are, the five senses, the five organs, the understanding and thought, and the five kinds of breath. The organs of the five senses are the ears, skin, eyes, tongue, and the nose. From the sūtwũ goonũ arose the ear; from the same in air, arose the skin; from the same in fire, the

eye; from the same in water, the tongue, and from the same in earth, the nose. From the sūtwū goonū in the five primary elements, arose mind, which receives four names in consequence of its different operations, which are, the understanding, thought, consciousness of self-existence, and reflection. The understanding forms decisions; indecision and doubt belong to thought; that which seeks after the nature of things is called reflection; that which leads a person to think, I am learned, I am rich, I am corpulent, I am thin, I am yellow, is called consciousness of self-existence, or pride. If in this manner, however, mind be subject to four changes, still reflection must be considered as being united to the understanding, for both these faculties are employed in forming decisions. Consciousness of self-existence, or pride, belongs to thought, for both these powers are concerned in the changes which take place in the mind. Through the five senses and the mind we become acquainted with sound, touch, form, taste, and smell. The five senses and the understanding form that clothing or receptacle^a of spirit which is made up of knowledge. Spirit thus inclosed, or in this union, says, I am sovereign, I partake [of enjoyment, &c. ;] and possessed of these thoughts, it is qualified to practice what belongs to the present and the future state. The five organs and thought form that receptacle of spirit which is wholly made up of intellect. The five organs are the mouth, the hands, the feet, the penis, and the anus: from the rūjū goonū in vacuum, arose words; from that quality in air, the hands; from the same in fire, the feet; from the same^c in water, the anus, and from the same in earth, the penis. The

^a The words are *vignanū-mūyū*, *fulness of knowledge*, and *koshū*, *a receptacle*.

five breaths are, that which is in the nostrils, that expelled downwards, that which pervades the whole body, that which ascends into the throat and is discharged at the mouth, and that which promotes digestion. Some maintain, that from these five kinds of air proceed five other kinds [here follow their names; which are said to be connected with digestion, sleep, hunger, sighing, and corpulency]. The five kinds of air in the body are derived from the rūjū goonū in each of the five primary elements. These five kinds of air when united to the five organs, form that receptacle of spirit which is entirely composed of air. This receptacle, being derived from the active principle, or rūjū goonū, is identified with actions. We call the first of these three receptacles, chief, because it possesses the power of giving knowledge; the second is identified with action, because it is derived from thought; the last is identified with things, because the power of action belongs to it.. These three receptacles united form for the reception of spirit the subtile body. When we form an idea of all the subtile bodies, we call them the collected mass of subtile bodies, as the idea of a forest is formed when the understanding conceives of many trees at once, or when many waters suggest the idea of a lake; and separate ideas of these subtile bodies, necessarily lead us to individual substances. We compare the spirit which is united to the collected mass of subtile bodies to the thread upon which are strung the pearls of a necklace. The ever-living who is united to the knowledge-possessing mind is called the creator; and as he possesses the chief power of action, he is termed breath [pranū]. When we are awake, the objects embraced by the senses and organs impress their own images on the imagination, and these images are revived in sleep; and this is the

state of things with spirit in reference to its union with these three receptacles: in the first, spirit appears as the sovereign; in the second, as the creator, and in the third, as the thing created. In the subtile body formed for spirit out of these three receptacles, the mass of gross matter is absorbed.^r When united to individual subtile bodies and to the luminous imagination, we call spirit the glorious, for then he is the manifest. He [the collected mass of the lingū bodies], who is compared to the thread upon which are suspended the flowers of a garden; and who is the glorious [or he who is the individuated lingū body], in the time of sleep, enjoys the ideas which have been possessed by the mind when awake: this is also taught in the védū. Individuated spirit differs from collective spirit only as one tree differs from a forest; or as the vacuum which surrounds each tree differs from that of a whole forest; in other words, it is a drop, or a lake. In this manner, from the five subtile elements proceeded subtile bodies. From these five subtile elements, in proportions of five, arose the masses of solid matter; but each is distinguished by the name of that element which is most prevalent. In the solid mass of ether, sound is found; in air is found both sound and touch; in fire, sound, touch, and form; in water, sound, touch, form, and taste; in earth, sound, touch, form, taste, and smell. The qualities are partly natural and partly artificial. From these five elements have sprung the seven upper worlds, the seven lower worlds, the four solid bodies, food, &c. There are four kinds of bodies, viz. such as are born in the womb, and those produced from eggs, from heat, and from the earth.

^r Gross matter is absorbed in this subtile or lingū body, and the lingū body is absorbed in illusion. Does not this doctrine resemble that of some of the Greeks, that there is no such thing as real substance, that every thing called material is merely ideal?

The active principle dwelling in the collected sum of solid matter is called voishwanūrū, or, he who is conscious of self-existence, and virat, as he is held forth or displayed in all creatures. This collected sum of gross matter is called ūnnū-mūyūkoshū [the receptacle raised by food only], because it is named from its origin ; and as it is the seat of action [participation] it is called jagūrūnū, or the active. The active principle, as individuated in a sensible body is called vishwū, which name it receives because this body enters into the three receptacles before-mentioned. We call these receptacles koshū [a sheath or scabbard] because as the silkworm is covered by its shell, so they cover spirit.

There are ten deities, regents of the senses and organs, through whom spirit enjoys the pleasures of the senses and organs : through the god of the winds, spirit enjoys the pleasures of touch, and thus through the other nine.

The animating principle pervading all bodies, from the most gross to the most ideal, is the same in all. There is no difference between the incarcerated and the perfectly abstracted spirit ; the body is mere illusion.

Having thus explained the doctrine of spirit, and displayed that which is mere illusion, I shall now mention the mistakes which have arisen from the different representations which learned men have given of the incarcerated spirit. The ignorant say, that a son is spirit ; and that we are taught this in the védū ; for a father values a son as himself ; when he dies, he mourns as for himself, and in the happiness of the son, enjoys happiness himself. The Charbbakūs maintain, as they also say, from the védū, that this body, which owes its existence and all its changes

to food, is spirit, and that a son is not spirit, since the father, when the house is on fire, abandons his son, and saves himself; and that when the father says, I am corpulent, or, I am not corpulent, he confines these expressions to himself, and never applies them to his son. Other atheists contend, from the védū, that the organs are spirit, since they are the medium of sound, and are possessed of motion; and that this is further proved by the exclamations, I am blind, I am deaf, &c. Other atheists endeavour to prove, from the védū, that from bodies spirit is born, and called the animal soul; since the animal soul being gone, the organs cease to exercise their functions: it is the animal soul that says, I am thirsty. I am hungry, &c. Another pleads, that intellect is spirit, and he also quotes the védū, urging that when intellect is suspended, life itself is suspended; and that as it is by intellect and reason that men are distinguished, it is plain that intellect is spirit. The Bouddhūs affirm, that the understanding is spirit, since in the absence of the moving cause, the bodily powers are capable of nothing; and it is the understanding which says, I am sovereign, I am subject [to the fruit of actions]. The Prabhakūrūs and the Tarkkīkūs say, quoting the védū also, that beside the understanding there is another spirit, the all-blessed; for that the understanding is absorbed in illusion. The latter add to this sentiment, that illusion is spirit. The Bhūttūs affirm, quoting the védū, that the animating principle, which is united to illusion and is identified with joy, is spirit; since, in the time of deep sleep, this animating principle is both animate and illusive-formed; for when a person says, I know not myself, he gives a proof both of consciousness and unconsciousness. Another Bouddhū, still acknowledging the védū, maintains, that vacuum is spirit; because the védū teaches us, that before creation

vacuum alone existed; that at the time of absorption nothing remains; and when a person awakes after a deep sleep [in which all material things were forgotten] he says, I was wholly unconscious of the existence of any thing.

All these sects make that spirit which is not spirit : though they pretend to argue from the védū, from the union of spirit and matter, and from inference, yet they are supported by none of these, and they one by one confute each other. Still these atheistical writers affirm, If we err, we err with the védū, as well as with the two other sources of proof. The writer of the védantū says, True, the védū contains all these opinions, but its final decision is, that spirit pervades all bodies : it is not therefore identified with a son. Spirit is not material, but ideal, and therefore is not identified with body. It is unorganized, and cannot therefore be identified with the organs. It is not animal life, and therefore cannot be identified with breath. It is not intellect, and therefore it cannot be identified with mind. It is not a creator [or governor] and therefore is not to be identified with the vignanū-mūyū-koshū. It is a living principle, and therefore it cannot be identified with illusion or inanimate matter. It is pure life, and therefore is not connected with inanimate matter. It is entity, and therefore must not be identified with vacuum. From hence it appears, that the opinions of these sects are at variance with the védū, and that what they term spirit is not spirit. All inanimate things, from a son to vacuum itself, are indebted to the animating principle for manifestation, and from hence it appears, that they cannot be spirit ; and this is still further confirmed by the yogē, the subject matter of whose meditations is, I am Brūmhū, simple life.

This then is the exact doctrine of the vedantū, that as spirit is the principle which animates a son, &c. ; that as it is constantly perfect and free from illusion ; is wisdom, that is, it must be constantly identified with knowledge ; is always free or unconnected with the habits of material things ; is eternal and uncreated ; and is the all-pervading—it is called atmū.

A cord, though it resemble a snake, is notwithstanding a real cord ; the idea that it is a snake, is pure error. In this manner, Brūmhū is real entity ; and the universe, which appears illusive, is indeed Brūmhū : in the idea that it is something different from Brūmhū, lies the mistake.

From the five primary elements arise all bodies, also that which nourishes all, and the fourteen worlds. From the five subtile elements, arise the five gross elements and their qualities, and the collected mass of subtile bodies. From the living principle united to illusion, arise the five subtile elements and the three goonūs. From the perfect Brūmhū, arise illusion, and the animating principle united to illusion.

The author next enters into an explanation of the tenet, that spirit in its separate state, also as united to the mass of illusion, or gross matter, and is incarcerated in separate bodies, is identically the same, and, to the yogēē, purified from illusion, is really the same. Such an one thus meditates on spirit : “ I am everlasting, perfect, perfect in knowledge, free from change, I am entity, the joyful, the undivided, and the one Brūmhū.” Day and night thus meditating, the yogēē at length loses sight of the body, and destroys all illusion.

The next stage of the *yogēē* is that in which he renounces all assistance from the understanding, and remains without the exercise of thought; in which state every thing attached to mortal [rather intellectual] existence becomes extinct. He is now identified with *Brūmhū*, and remains as the pure glass when the shadow has left it; and thus illustrates that verse of the *védū*, that the mind is both capable and incapable of embracing *Brūmhū*.

The understanding, through the organs, in conceiving of visible objects assumes the forms of these objects, and thus destroys ignorance; after which they become manifested by the rays of spirit. Thus when a light enters a dark room, it first disperses the darkness, and then discovers the objects contained in the room.

Therefore the *yogēē*, until he sees *Brūmhū*, ought to attend to the following duties: 1. Hearing; 2. Meditation; 3. Fixing the mind, and 4. Absorption of mind.

By the first is to be understood, hearing the doctrines of the *védū* explained, all which centre in the one *Brūmhū*. In this exercise, the student must attend to the following things; 1. *oopūkrūmū*, or the beginning of the *védantū*; 2. *oopūsūngharū*, or the close of the *védantū*; 3. *ūbhyasū*, or committing to memory certain portions of the *védantū*; 4. *ūpōorbhūta*, or, gaining from the *védantū* perfect satisfaction respecting *Brūmhū*; 5. *phūlū*, or the knowledge of that which is to be gained from the *védantū*; 6. *ūrt'hū-védū*, or, the extolling of the fruits to be obtained from the knowledge of the *védantū*; *oopūpūttee*, or the certifying absolutely what is *Brūmhūgnanū*.—The second thing which the student is to practise, is meditation

on the one Brūmhū, agreeably to the rules laid down in the védantū and other writings.—His third duty is, uninterrupted reflection on the invisible and only Brūmhū, according to the ideas contained in the védantū.—The fourth effort of the student is to obtain a perfect idea of Brūmhū, who is wisdom in the abstract : at first, his ideas will be imperfect, and he will contemplate himself and Brūmhū as distinct ; just as a person seeing in a horse of clay both the toy and the earth of which it is composed, cannot help retaining an idea of the thing represented by the toy. But at length his mind will become exclusively fixed on the one Brūmhū, the operations of the understanding being all concentrated in God, as salt when thrown into water loses its own form, and is perceptible only as water.

Those who possess this knowledge of Brūmhū, are in possession of or practise the eight following things, viz. 1. Yūmū, i. e. inoffensiveness, truth, honesty, the forsaking of all the evil in the world, and the refusal of gifts except for sacrifice ; 2. Nihūmū, i. e. purity relative to the use of water after defilement ; pleasure in every thing, whether prosperity or adversity ; renouncing food when hungry, or keeping under the body : reading the védūs, and what is called the worship of the mind ; 3. Asūnū, or the posture of sitting during yogū ; 4. Prana-yamū, or holding, drawing in, and letting out the breath during the repetition of incantations ; 5. Prityaharū, or the power of restraining the members of the body and mind ; 6. Dharūna, or preserving in the mind the knowledge of Brūmhū ; 7. Dhyānū, meditation ; 8. Sūmadhee, to which there are four enemies, viz. a sleepy heart ; attachment to any thing except the one Brūmhū ; human passions, and a confused mind. When the yogēc is deli-

vered from these four enemies, he resembles the unruffled flame of the lamp, and his mind continues invariably fixed in meditation on Brūmhū.

He who is distinguished by liberation in a bodily state is thus described : he possesses the knowledge which identifies him with the undivided Brūmhū, by which knowledge he destroys the illusion which concealed Brūmhū. When this illusion is destroyed, the true knowledge of Brūmhū is manifested ; and by this manifestation, illusion and its work are destroyed, so that the free man, absorbed in meditation on Brūmhū, is liberated even in a bodily state. Though he is connected with the affairs of life ; that is, with affairs belonging to a body containing blood, bones, ordure and urine ; to organs which are blind, palsied, and full of incapacity ; to a mind, filled with thirst, hunger, sorrow, infatuation ; to confirmed habits and to the fruits of birth, still, being freed from illusion, he does not view these things as realities. A person may be a spectator of the artifices of a juggler, without being deceived by them. The yogēē, after being liberated in a bodily state, still eats and drinks, but without desire ; so likewise is he free from envy, and other evil desires ; and in the same manner he is indifferent to every state of the body, and free from every passion. All his virtues, and the acts of kindness which he performs, are worn as so many ornaments : so we learn from the Gēēta. This yogēē, liberated in the body, for its preservation, receives aliment, but without desire, let the aliment come in whatever state, or from whatever quarter it may. Brūmhū alone is seen in his mind.

After this, every thing connected with a bodily state having been renounced, and the body itself having fallen,

the yogēē is absorbed in the excellent Brūmhũ ; and thus illusion, and its effects, as well as the universe itself, being [to the yogēē] dissolved, he becomes identified with freedom, with constant joy, with unchangeableness, and with Brūmhũ himself. This is recorded in the védũ. *Thus ends the Védantũ-Sarũ.*

SECT. XX.—*Of the Patñjñlũ Dũrshñũ.*

This school of philosophy was founded, according to the Hindoo history, in the sũtwũ yogũ, by the sage Pũtñjñlee, who wrote the sũtrũs known by his name, which are comprized in one hundred and ninety-eight lines, or sentences, and who is honoured as an incarnation of the god Unũntũ. The sage Védũ-vyasũ wrote a comment on these sentences, of which Vachũspũtee-mishrũ has given an explanatory treatise. Pũrchũ-shikhũ, another learned Hindoo, has also written remarks, and Bhojũ-dévũ, king of Dharũ, a brief comment, on the sentences of Pũtñjñlee. All these works are still extant. Some particulars of this sage, to whom are also ascribed a comment on Paninee's grammar, and a medical work called Rajũ-mrigankũ, will be found in page 9 of this volume.

SECT. XXI.—*The Doctrines of the Patñjñlũ Philosophy.*

Translated from a Comment on the original Patñjñlũ, by Bhojũ-dévũ.

The restraining of the mind, and confining it to internal meditations, is called yogũ. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know ; but when the mind is secularized, this Being takes the form of secularity. In the first case, the

mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, and voluptuous. In the former state, there is no sorrow ; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection.

The three evils, restlessness, injuriousness, and voluptuousness, may be prevented by fixing God in the mind, and by destroying desire. In the former, the person, into a well-regulated mind, constantly brings the Being upon whom he wishes to meditate. In performing the latter, the person, by realizing the unsubstantial nature of every thing included in visible objects and in the ceremonies of the védũ, and their connection with every kind of natural evil, delivers his mind from subjection to these things, and subjects his senses to his mind.

This restraining and fixing of the mind is called *yogũ*, of which there are two kinds, *sũmprũgnatũ* and *ũsũmprũgnatũ*.^a

Sũmprũgnatũ is meditation on an object till the ideas connected with it are imprinted on the mind, and occupy all its powers. The proper objects of meditation are two, matter and spirit. Matter assumes twenty-four forms ;^b spirit is one, (*poorooshu*).^c *Sũmprũgnatũ* is of four kinds, 1. Meditation on the distinction between sound and substance in reference to the deity as a visible being, until the *yogẽẽ*, by continued meditation, arrives at the non-distinction between sound and substance in reference

^a The first word intimates, that the *yogẽẽ* has obtained the knowledge of the deity ; and the second, that the *yogẽẽ* is lost in the divine manifestation.

^b See page 130.

^c The masculine power.

to God.—2. Meditation on the deity in reference to his form, as well as to time and place, till the yogēē is able to fix his meditations without regard to form, time or place.—3. Meditation on the deity, till the mind, in which the sūtwū goonū prevails, is filled with joy, and till the powers of the understanding become abstracted, so that the distinction between matter and spirit is no longer recognized, and spirit alone is seen; in which state, the yogēē is named vidéhū, that is, he is emancipated from that pride of separate existence which is connected with a secular or bodily state.—4. Meditation till the yogēē becomes so far delivered from pride, that it exists only as a shadow in his mind, and the divine principle receives the strongest manifestation. This state is called absorption in [or, absorption, although the person is not separated from] matter.*

At length the yogēē attains what is called ūśmprūgnatū, in which, if he be perfect in his abstraction, the very shadow of separate existence will be destroyed; visible objects will be completely extinguished, and spirit alone become manifest.

Having described yogū, and its divisions; and given a brief account of the mode of acquiring it, this method is now more particularly described: He who has attained the states called vidéhū and absorption in matter, after transmigration finds himself in the same state of advancement towards abstraction, as when he quitted his former body.

* Perhaps the meaning of Pātñjālee is not here fully expressed, but he is to be understood as saying, that the thoughts of the person are lost and absorbed in that which he cannot fathom; or the mind is in the state into which it is driven at the dissolution of the body, when it takes refuge in the uncreated energy, or the uncreated impressions, or lines of fate, which are the source of continued birth.

Those who die, without having attained the state termed vidéhū, &c. must, entering a new body, labour after a prepared mind, resolution, remembrance, and discrimination, which acquisitions will be followed by the meditation called yogū. These acquisitions naturally follow and assist each other.

There are three kinds of yogēēs, distinguished by the rapidity or slowness of their progress towards perfection, which is affected by the actions of preceding and present births. He whose former and present works are highly meritorious, soon becomes perfect; another labours long, but, not being so powerfully assisted by the merits acquired in preceding transmigrations, he becomes perfect by slower degrees; and he who has still less of merit in store, remains at a still greater distance from the state of a perfect yogēē.

Yogū and its blessings are to be secured by relinquishing all hope of happiness in secular things, and by that meditation which identifies every religious formula, every sacred utensil, and every offering, with the object of worship. This object is the being who is free from the fruit of works, that is, from birth among any of the forms of matter, from the increase or decrease of life, and from enjoyment or suffering as the consequence of actions.

He is called God [Eeshwūrū],[†] because to his will all creatures owe their preservation. That he presides over all events, is proved from his being the fountain of knowledge; and his infinite power is proved from his eternity and his being the guide of all. This Being is to be

[†] From ēēshū, *grand* or *glorious*.

obtained through that name of his, which is not factitious but everlasting, and which is to be repeated in a correct manner while the yogēe intensely meditates and brings him continually into his mind.—By thus looking constantly inward, he loses his wordly attachment, the sūtwū goonū obtains a clearer manifestation, and he is brought to resemble God ; by which also he obtains deliverance from the effects of birth, viz. sickness, incapacity, hesitation, languor, want of fervour, heaviness of body and mind, fickleness, mistake, the want of a suitable place for his yogū, and dissatisfaction, as well as from the evils which may arise during the practice of yogū, that is, from pain, grief, trembling, asthma, and sighing.

Fixedness of mind on him who is the only and genuine reality, leads to liberation ; but should any one find it impossible to attain to such a state of abstraction, in order further to purify his mind, let him not envy but cultivate the friendship of the rich ; let him pity the miserable, and endeavour to relieve them ; let him rejoice at the sight of him who has practised works of merit ; let him neither injure the wicked nor rejoice with them. If he be able to perfect himself in these dispositions of mind, he will liberate himself from desire and envy.

The yogēe must, in the next place, for the fixing of his mind, attend to pranayamū, that is, to the gradual suppression of breathing, since the animal soul and the mind act in conjunction ; in this work, he must first endeavour to fix the understanding by some act of the senses, that is, he must place his sight and thoughts on the tip of his nose, by which he will perceive smell ; then bring his mind to the tip of his tongue, when taste will be realized ; and afterwards fix his mind at the root

of his tongue, from which sound will be perceived.² After this, if the mind be full of the sūtwū, and be free from every degree of the rūjū and tūmū goonūs, it will escape the waves of passion, and become truly fixed. Freedom from secular desires will be followed by freedom from sorrow, and the mind will in consequence become fixed. His mind will be fixed whose intercourse with secular objects is like that of a person in a state of deep sleep, who, without any union with the senses, partakes of perfect happiness. He who meditates on God, placing his mind on the sun, moon, fire, or any other luminous body, or within his heart, or at the bottom of his throat, or in the centre of his skull, will, by afterwards ascending from these gross images of the deity to the glorious original, secure fixedness of mind.

The yogēē, having thus brought his mind to a fixed state, will not be subject to present things, whether his mind be employed on the most subtile or the most gross objects; and he will, by these means, deliver himself from all error; and be filled with the effects of the sūtwū goonū.

He thus becomes identified with deity, that is, visible objects, the operations of the understanding, and personal identity, become absorbed in the Being contemplated, in the same manner as the crystal receives the image of whatever is reflected upon it.

The yogēē, that he may not fall from the elevation he has attained, still seeks God by meditation on his names, or on the import of these names, or on his existence;

² The author of the comment here refers his readers, for a fuller explanation of prāṇayamū, to the Tūntrū shastrūs.

after which he loses all remembrance of the names of the deity and of their import, and God is realized in the mind as pure light; and to this succeeds a state of mind similar to self-annihilation.

Still, however, he is not wholly delivered from subtle illusion, though his ideas have received the impress of deity; but if he succeed in perfecting his abstraction, God will shine forth in complete splendour, the mind of the yogē will become completely absorbed in him, and he will possess universal prescience. He whose abstraction continues imperfect, obtains complete knowledge by the assistance of reflection, &c. and by degrees ascends to the unassisted knowledge of universal nature, and identity with the spirituality and perfection of God. *Here ends the first chapter of the Patñjälā.*

Chapter II.—In the former part was shewn, the method by which a person of perfect mind acquires yogū. In this chapter is pointed out, the method in which a secular person should perform ceremonial yogū, in which are included, the practice of religious austerities, and the repetition of the names of God, or of incantations, without the desire of benefit, referring all to the will of God. By this kind of yogū the person will be assisted in performing the more perfect yogū, and in victory over pain, [or rather the cause of pain] which is of five kinds, *illusion, consciousness of separate existence, passion, religious disgust, love of life.* The four last spring from the first; and each of these four include inability, as well as inefficient, weak, and suppressed desire.

Illusion is that which leads a person to mistake one thing for another, that is, to call that constant which is

inconstant, that pure which is impure, that happiness which is real misery, that spirit which is not spirit, that meritorious which has no merit, and that which is evil, good.—*Consciousness of separate existence*, when unconnected with worldly attachment, is that which leads a person to consider, during deep sleep, matter and spirit, the object enjoyed and the enjoyer, as one, notwithstanding the necessary distinction between them.—*Passion* (ragū) is expressed when a person seeks happiness with the most eager desire.—By *religious disgust* is to be understood, a hatred of that which, in a future birth, will produce misery.—By *love of life* is to be understood, an unmeaning yet incessant concern to preserve life, or prevent the separation of body from spirit.—This desire of life is to be attributed to a latent impression on the mind respecting the misery following death, and the delay in rising to life, during former transmigrations. This is illustrated by seed cast into the earth, which remains for months till it appears to be assimilated to earth itself, but, at the appointed season, receiving the accustomed rain, springs to life. This idea of a latent impression remaining from preceding births is also confirmed by the case of an infant, which, on the approach of a ravenous beast, is affected by fear and the dread of death as much as one more advanced in years; as well as by the fact, that the smallest infant, on hearing terrific sounds, becomes immediately affected with fear.

This last source of pain, arising from the love of life, is to be overcome by turning the thoughts inward, which will infallibly secure meditation on God. The former causes of pain, arising from illusion, consciousness of separate existence, passion or ragū, and religious disgust, are to be overcome by fixing the mind on God, and by

cultivating benevolent feelings towards men in every condition of life.

The impress^a of actions is to be attributed to illusion, and is discovered either in this or in a future birth. Actions performed under the influence of illusion are followed by eight millions of births in connection with some cast, with an appointed period of life, and subjection to the fruit of actions : from works of merit result excellent cast, existence, and many enjoyments ; from evil actions arise degraded cast, unhappy life, and great misery.

To the yogēē, who has received the impressions of the evils of birth, subjection to the fruits of birth is peculiarly irksome ; for he sees that every earthly thing is unstable, and is therefore connected with sorrow : hence he renounces the effects which arise from the three *gunās*, and regards the effects of actions as poisoned food. These consequences, in secular persons, do not produce sorrow : they resemble those members of the body which remain at ease while the visual faculty, from some accident, suffers excruciating pain : the yogēē is the eye of the body.

From illusion arise the effects of actions : this illusion is destroyed by discriminating wisdom in reference to the divine nature : this discrimination leads to deliverance from sorrow arising from transmigrations, and to the reception of truth [God].

It has been before affirmed, that deliverance must be obtained from the sorrows connected with birth. The origin or source of birth is the union or vicinity of spirit

^a That is, all actions leave a mark on the mind, which is never obliterated till the man has experienced the effects of these actions.

with the understanding, in which the former is the partaker and the latter the thing enjoyed; or, in other words, the one displays and the other is the thing displayed. Visible objects are identified with the nature of the *sūtwū*, *rūjū*, and *tūmū goonūs*, and, either as the receiver or received, with the material and subtle elements, the senses, organs, and the understanding. The elements form the objects of participation; the senses, &c. are the partakers; but the elements, senses, &c., are to be considered as united to spirit in the work of participation. The fruit of actions, as well as liberation, belong to all the creatures. The progress of creation is thus described: first illusion, then the elements, then the senses, and lastly the understanding.

If we speak of him who is light, or the male power, we say, he is simple life; life is not an adjunct of his nature; he is pure or perfect, and seeks not association with material objects, though, on account of his vicinity to the understanding, he receives the impressions of these objects. He is therefore the receiver, that is, he receives, through the understanding, the impression of visible objects, and then becomes identified with them.

If visible objects exist merely as objects of reception by spirit, it may be asked, what further use is there for them when the *yogēē* has passed through whatever was allotted to him as the fruit of works? To this it is replied, that visible objects are not wholly dismissed till discriminating wisdom is perfected. And even after this, when the *yogēē* becomes perfect spirit, and all the objects of illusion are banished, in consequence of his connection with creatures, he appears as though he took an interest in visible objects.

The union of spirit and matter, as the receiver and the received, is without beginning. The origin of this union is illusion. The perfection of spirit is to be attributed to liberation from this union, and this is to be sought in the acquisition of discriminating wisdom. Illusion being removed, all the effects, resulting from the union of spirit and illusion, will necessarily cease. This separation constitutes the liberation of the *yogēē*, who is hereafter known as the everlastingly free.

Imperfect discrimination, which leaves the mind wavering in its choice betwixt visible objects and spirit, will not accomplish the work of liberation. This can only be obtained by that discrimination which is fixed and decided. By this illusion is destroyed, and with it consciousness of separate existence, or pride. The polluting effects of the *rūjū* and *tūmū goonūs* are also removed, and the pure influence of the *sūtwū goonū* is restored. These being destroyed, the understanding is turned inward, and becomes fixed on spirit as reflected on itself:^b this is called discriminating wisdom. As long as consciousness of self-existence remains, however, discrimination manifests itself in seven different forms. Perfect discrimination is obtained by acquiring the eight parts of *yogū*: this acquisition secures the removal of the darkness and ignorance arising out of the *rūgū* and *tūmū goonūs*; and when the mind becomes identified with the radiant nature of the *sūtwū goonū*, discrimination is produced.

The eight parts of *yogū* are: *yūmū*, *nihūmū*, *asūn*, *pranayamū*, *prityaharū*, *dharūnā*, *dhyānū*, and *sūmadhee*. The first five serve the purpose of subduing the passions.

^b Nothing can receive spirit but the understanding as irradiated by the *sūtwū goonū*, after the suppression of the *rūjū* and *tūmū goonūs*.

and of thus assisting the *yogēē*; the last three are assistants to the *yogēē*, without any medium. If the ceremony *aśūnū* is perfect, it will advance the *yogēē* in the performance of *pranayamū*; and if that is perfected, *prityaharū* is thereby assisted.

In *yūmū* there are five divisions, 1. freedom from the desire of injuring others; 2. truth in reference both to words and to the mind; 3. freedom from the least appropriation of the property of another, either by thought, word, or practice; 4. the subjection of the members for the sake of extirpating desire; and 5. the renunciation of all pleasure. When the *yogēē* attends to his vows in reference to all these parts of *yūmū*, that is without any reserve as it respects time, place, or person, he is said to perform the great vow.

Nyūmū includes five divisions, viz. 1. purity of body, using earth, water, &c. after certain functions; and purity of mind, through the exercise of friendly and benevolent affections; 2. cheerfulness in every condition; 3. religious austerities; 4. the repetition of incantations; and 5. by causing all the formularies of worship and all its benefits to terminate in God.

Through *yūmū* and *nyūmū* [the sources of] pain are destroyed, and through meditation on the opposite of these sources of pain [as, by meditating on benevolence, revenge is destroyed], the *yogēē* is greatly assisted in his efforts to obtain perfect victory. These sources of pain are injuriousness, theft, &c., in each of which there are three divisions, as, the injurious person may offer the injury himself; or he may do it through another; or, rejoice in its being done; and so of the rest. Injuries arise

from anger, covetousness, and infatuation. The effects of these sources of pain are sorrow and error. He who is free from injurious feelings, knows nothing of quarrels or envy.

He whose body and mind are pure, enjoys all the fruits of devotion, whether he practise devout ceremonies or not. To him who is free from theft, all the precious stones do homage. He who subdues his passions, is blessed with strength. He who renounces all the pleasures of sense, obtains the knowledge of preceding transmigrations, and of that which shall succeed his present existence. He who is pure in body, hates the body; is separated from every thing in a bodily shape; is delivered from the impurities of the rūjū and tūmū goonūs; and, by the removal of these, is raised above the approach of grief, and is always happy; from this results a fixed mind, and senses which never wander; in which state the yogēē acquires power to know spirit. He who practises austerities, purifies himself from every imperfection, and the body and its organs become perfect. The repetition of incantations brings before the yogēē the deity in whose name these are repeated; and by making the ultimate object of all forms and the effects of worship, to meet in God, he pleases the deity, and induces him to bestow liberation.

Asūnū includes eighty-four modes of sitting at yogū; but, to be complete, the posture must be quite easy, neither painful nor attended with agitation. That a rigid posture may become easy, the yogēē must acquire it by degrees, as the members are able to bear it; and that he may be happy in these circumstances, he must raise his mind to the wonders of the heavens, and not confine it to body. When he has become perfect in the yogū-posture,

he will no longer feel the inconveniences of heat or cold, hunger or thirst, &c. Perfection in the yogū-posture prepares the person for perfection in *pranayamū*, or, in the suppression of the inspiration and respiration of breath. Vital air is either stationary in the body, or received into it, or thrown from it. In the work of suppression, the yogēē must permit the exhalation of his breath, at farthest, to the distance only of twelve fingers' breadth, and gradually diminish the distance from his nostrils till the point of perfection is obtained. As it respects time, he must begin to restrain breathing for twenty-six seconds, and enlarge this period regularly till he is perfect. He must practise these exercises daily, or as often as he is able. The yogēē who most excels confines his breathing to the distance of twelve fingers from his nose, and, even after restraining it for some time, draws it from no greater distance than his heart. This ceremony secures the removal of those errors which covered the mind, and prevented the radiance of the sūtwū gocnū from appearing; and this quality having obtained manifestation, fixedness of mind is secured.

In *Prityaharū*, by withholding the mind from wandering, the organs are turned from their accustomed objects inward, and become subject to the yogēē.—*Here ends the second part of the Patūnjūlū.*

Chapter III.—The fixing of the mind, so that it may not wander beyond the nose, nor descend inwardly beyond the level of the navel, is called *dharūnū*, in which the yogēē purifies his mind by benevolence; practises the duties connected with yūmū and niyūmū; perfects himself in the yogū-postures; regulates the ingress and egress of the animal soul; and, fixing his eyes on the tip

of his nose, subdues all his members, and all the power of the elements over him.

Dhyanũ, or meditation, implies, that the person thus employed is endeavouring to fix his mind on the deity, agreeably to the forms of *dharũnũ*; so as to secure a constant stream of thought towards him, and exclude all worldly tendencies.

In *Sũmadhee*, the understanding, carried along by an uninterrupted current of thought towards the deity, or towards that which is the reflection of spirit upon the understanding, becomes nearly extinguished.

Dharũnũ, *dhyanũ*, and *sũmadhee*, for the sake of brevity, are distinguished by one name, *sũngyũmũ*, that is, the restraining of the mind from all visible objects. To the person who is able to perfect himself in *sũngyũmũ*, the infinitely abstracted God, discovered by perfect discrimination, and identified with light, becomes manifest. *Sũngyũmũ* is to be attained by degrees, first, by meditation on God through more gross and then through more refined mediums.

After the *yogẽ* has fixed his mind on the deity, it occasionally wanders; but at length he contemplates God only in himself, so that the divine spirit is seen equally in the mind and in visible objects. This process resembles that of vegetation, in which we have first the seed, then the plant, and at length the seed in a state of concealment preparing for another birth; in the same manner, the world, emanating from the first cause, proceeds through a series of subordinate causes and effects. The difference between the subordinate cause and the effect, is owing to a change

in the cause during the process of production ; the seed does not vegetate till united to earth and water.

The yogēē who has perfected himself in the three parts of sūngyūmū, obtains a knowledge of the past and of the future ; if he apply sūngyūmū to sounds, to their meaning, and to the consequent result, he will possess, from mere sound, universal knowledge. He who applies sūngyūmū to the impressions of former births (lines of fate), from which actions and their effects proceed, will obtain a knowledge of the events of preceding transmigrations. He who applies sūngyūmū to discover the thoughts of others, will know the hearts of all. He who does the same to his own form, and to the sight of those whose eyes are fixed upon him, will be able to render his body invisible, and to dim the sight of the observer. He who, according to these rules, meditates on his own actions, in order to discover how he may most speedily reap the fruit of them, will become acquainted with the time, place, and causes of his own death. He who applies sūngyūmū to that compassion which has respect to the miserable, will secure the friendship of all. He who, according to these rules, meditates on the strength of the powerful, so as to identify his own strength with theirs, will acquire the same strength. He who meditates, in the same manner, on the sun, as perfect light, will become acquainted with the state of things in every place. Similar meditation on the moon, procures a knowledge, from mere sight, of the union, progress, and influence of the planets ; similar contemplation applied to the polar star, will enable the yogēē to distinguish between the stars and planets, and to observe their motions ; by the application of sūngyūmū to the centre of the bowels at the navel, he will become acquainted with the anatomy of the human body ; by a

similar application of sūngyūmū to the cup at the bottom of the throat, he will overcome hunger and thirst : by meditating on the nerve kōōrmū which exists a little below the throat, he will obtain a fixed and unbroken posture in the act of yogū ; by meditation on the basilare suture, he will be capacitated to see and converse with the deified persons who range through the ærial regions ; by meditation on extraordinary presence of mind he will obtain the knowledge of all visible objects ; by meditating on the seat of the mind, or on the faculty of reason, he will become acquainted with his own thoughts and those of others, past, present, and future ; by meditation on the state of the yogē who has nearly lost all consciousness of separate existence, he will recognize spirit as unassociated and perfect existence. After this, he will hear celestial sounds, the songs and conversation of the celestial choirs ; he will have the perception of their touch in their passage through the air ; his taste will become refined, and he will enjoy the constant fragrance of sweet scents. Though these fruits of sūngyūmū are accompanied by the applause of mankind, yet, in the work of abstraction, they obstruct the progress of the yogē.

The union of spirit and intellect, as the enjoyer and the thing enjoyed, in the work arising out of the natural order of things, is called the captivity of spirit. When the yogē, by the power of sūmadhee, has destroyed the power of those works which retained the spirit in captivity, he becomes possessed of certain and unhesitating knowledge ; he is enabled to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. After this, he is able to enter a dead or a living body by the path of the senses, all the senses accompanying him, as the swarm of bees follow the queen bee ; and in this body to act as though it were his own.*

* In the Hindoo history, a story is given respecting Sūmoodiū-pālū, a yo-

The collected power of all the senses is called the animal soul, which is distinguished by five operations connected with the vital air, or air collected in the body. The body of the yogēē who, according to the rules of dharūnū, dhyanū and sūmadhee, meditates on the air proceeding from the anus to the head, will become light as wood, and he will be able to walk on the fluid element. The body of the yogēē who thus meditates on the air encircling the navel, will become glorious as of a body light. He who, in the same manner, meditates on the ear and its vacuum, will hear the softest and most distant sounds, as well as those uttered in the celestial regions and in the world of the hydras. He who meditates on vacuum, will be able to ascend into the air. He from whose body the pride of separate existence is removed, in the operations of his mind has no respect to the body; he is denominated the great vidēhū, that is, the bodyless: he who applies sūngyūmū to these operations, will destroy the impressions (or the marks) of fate arising from former births. He who meditates, by the rules of sūngyūmū, on the five primary elements, and, in a perfect manner, on the subtile elements, will overcome, and be transformed into these elements; he will be capacitated to become as rarified and atomic as he may wish, and to proceed to the greatest distance; in short, he will be enabled to realize in himself the power of deity, to subdue all his passions, to render his body invulnerable, to prevent the possibility of his abstraction being destroyed, so as to subject himself again to the effects of actions. He who, according to the rules of sūngyūmū, meditates on mind under the influence of the sūtwū goonū, will obtain victory over the three goonūs, and will possess universal knowledge.

gee, who is said to have entered the body of the infant son of Vikrūmadityū, and obtained his kingdom.—See page 27, vol. iii.

When the yogēē has gained perfect victory over the goonūs, he is denominated vishoka, that is, free from sorrow; and his body becomes buoyant as his mind he triumphs over illusion. He who applies sūngyūmū to discriminate between the sūtwū goonū and spirit, exterminates the very root of error [the cause of birth], and obtains liberation.

The local deities will assail such a yogēē, and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications, or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations.

The yogēē passes through four stages: in the first, he begins to learn the first forms of yogū, and enters on the work of abstraction and the subjection of the senses. In the next stage, having learnt the forms, he acquires perfect knowledge. In the third, the advance towards perfection is that which has been just described, in which the yogēē overcomes all the primary and subtile elements. In the fourth, he loses all personality, and all consciousness of separate existence; all the operations of intellect become extinct, and spirit alone remains.

When he has reached the third stage, he is still liable to be overcome; and even in the last, which is subdivided into seven stages, he is not wholly safe from the local gods, nor will be so till he has advanced beyond the fifth of these seven.

There is still another method of perfecting yogū, that is, by applying the rules of sūngyūmū to the divisions of the last kshūmū [four minutes] of time : he who perfects himself in this, will obtain complete knowledge of the subtile elements, atoms, &c. which admit not of the divisions of species, appearance and place. He who attained this is called, by way of eminence, the discriminator. The knowledge which is the fruit of discrimination is called the saviour, for it is this which delivers the yogēe from the bottomless sea of this world, without the fear of return. This knowledge brings before the yogēe all visible objects at once, so that he does not wait for the tedious process of the senses.

When the pride of intellect and of separate existence is absorbed in illusion, and when the impressions of the understanding are no longer reflected on spirit, or are no more received by spirit, the yogēe in this state obtains liberation.—*Here ends the third part of the Patñjūlū.*

Chapter IV.—All the perfect ascetics (siddhees) attained in the preceding birth perfection in sūmadhee: among these some were perfect at their birth, as the sage Kopilū, all the winged tribes, &c. ; to others the last touch of perfection was given by some sacred prescription prepared by a perfect ascetic; to others by the repetition of incantations; and to others by religious austerities, as Vishwamitrū, &c. This perfection is not obtained in one birth; but nature, taking advantage of the advance made in the former birth, in the next carries the yogēe to perfection.

Here an objector says, By this system you make nature, and not actions, the cause of every effect, but the shastrū teach, that from actions proceeds every thing.

TO this Pātñjālī replies, Nature is the source of all, and of actions too, and therefore the effect can never govern the cause; but meritorious actions may remove the obstructions arising from demerit in the progress of nature. Nature, confined by works of demerit, appears like a piece of water kept in by embankments: works of merit cut the banks, and then, by its own force, the water pursues its progress. Thus nature is not impelled by works, but works confine nature; or liberate it, so as to allow it an unobstructed progress. For, even in the yogē, in whom nature, or illusion, is reduced to a shadow, when tempted by the local deities, and again immersed in illusion, nature displays its energy.

In consequence of the various tendencies of the mind, the actions of men are multifarious; the fixedness of mind and unchanging conduct of the yogē is to be attributed to his proximity to the deity. Yet the yogē, when united to a new body, necessarily feels the force of the five senses; though this is not connected with visible objects, but it leads to God. And thus, as his mind is free from the sources of pain, so is his conduct spiritual. The works of those ascetics who have become such by religious austerities, the repetition of incantations, &c. are white (or produce excellent fruit); the works of the hellish, are black (producing evil fruit). The works of those who are neither highly virtuous nor highly vicious, are of a mixed colour. The actions of the yogē are excellent; for though he seeks nothing by them, the deity bestows upon him excellent rewards.

The effects of actions are of two kinds, recollection and species. He who at death loses the human form, and for a hundred years is born among irrational animals, or the

forms of brute matter, loses, during these transmigrations, the impressions received in the human state; but when he is again born in this state, all the impressions of humanity are revived. Though during these transmigrations he may have been often born, and in many shapes, and, as a wild beast, may have traversed many distant regions, still, as species and recollection are inseparably united, the impressions of humanity are always revived when he springs to human birth. Here a person asks, In such a person's first or original birth, where were these impressions? To this Pütünjülee replies, These impressions are without beginning: this is proved from the constant and almost inextinguishable desire of happiness interwoven into the very nature of all. Should it from hence be urged, since the desires of men are boundless, how is liberation to be obtained? It is answered, that liberation is obtainable, for though the desires of the heart are innumerable, the cause of these desires is one, that is illusion; and as illusion and its effects (impressions, species and existence), take refuge in the understanding, these desires are likewise found there: it is therefore only necessary that illusion should be destroyed by discrimination, and then liberation will be secured. The desires being endless, how should the mind become fixed? This objection may be offered, but it should be remembered that mind, whether its thoughts be turned inward or outward, is one; the apparent variety is in its exercises, not in itself. The three goonūs pervading every thing, all things are necessarily identified with these goonūs; and hence every thing partakes of the same properties. Should it be still objected, how can three goonūs be one, and how can mind, pervaded by these different goonūs, be one? it may be answered, that this indivisibility arises from the union of these goonūs: all the different vessels made of clay

have but one denomination, and the union of the five primary elements is called simply earth, and not by any name in which the component parts are distinguished. Thus, in consequence of its union to different objects, the mind is affected by different passions: a husband, at the sight of a virtuous wife, is filled with pleasure; of the seducer of his wife, with wrath; but at the appearance of his unfaithful wife, he is overwhelmed with sorrow. In a similar manner, when the mind is united to religion, the sūtwū goonū becomes visible, and the mind is filled with happiness; when united to irreligion, the rūjū goonū becomes visible, and it is filled with sorrow; when united to the highest degree of irreligion, the tūmū goonū is pre-eminent, and the mind is overwhelmed with sorrow. Thus it is the same mind which is affected in various ways, by the mere circumstance of union to different objects; and thus spirit merely makes known objects; it has no intercourse with them except as it is the mirror. it makes them manifest; the intercourse is that of intellect [which is a part of nature, and not spirit]. But it may be said, if it be the property of spirit to make known visible objects, why are they not at once visible to the mind? To this it may be answered, that only those objects which fall upon spirit [as upon the mirror] become known; or in other words, those objects become known which the mind or intellect throws upon the mirror [spirit], but other objects remain unknown. Here the objector says, If it be thus, then spirit in the work of manifestation assumes the forms of visible objects, and becomes an agent in the events of life. To this Pütünjülee replies, that this connection between spirit as the displayer, and nature as displayed, is separate from all choice; it is the mere constitution of things, in which the parties are wholly unaffected. The sūtwū goonū enjoys an immediate nearness to

spirit, but the other goonūs approach spirit through the sūtwū. The mind, being united to the sūtwū goonū, by its vicinity to spirit assumes the character of spirit, and becomes the agent in all things. Should it be objected, By this system of attributing every thing to intellect, you render spirit unnecessary, it is answered, that visible objects cannot render themselves visible, but must be made so by another; therefore there is a necessity for spirit, that through the medium of intellect it may do the work of manifestation. The mind, when under the influence of yogū, promotes the good of spirit, and when absorbed in sensible objects, injures it; not that the mind can really bring good or evil upon spirit; this is only the sensible appearance of things. Should it be asked, Why the mind does not throw upon spirit the images of joy and sorrow at once, it is answered, that these impressions are opposed to each other, and therefore cannot be manifested at the same time.—An objector here says, According to this system then, spirit is wholly excluded from all active operation in the affairs of the universe, and is a mere spectator: why then may we not maintain, that that which makes known is not spirit, but another power, another understanding? To this Pūtūnjūlee replies, The understanding, or as many understandings as you please, must be parts of nature, and therefore can never fill the office of light, or do the work of manifestation. Should it be still objected, As you have maintained the doctrine of an unoperative spirit, a mere spectator of the universe, I have as clear a right to suppose that an illuminating understanding may be the cause of manifestation: To this I answer, that this proposition can never be maintained, for as there are opposing properties in the three goonūs, the necessary union between that which makes known and the thing manifested would be wanting; in addition to which

also there would be in this system as many agents of knowledge as individuals, instead of one spirit, the light of all. It must, however, be admitted, that although the understanding is not the cause of light, it does possess, in consequence of its nearness to spirit, a degree of radiance superior to every other part of nature.

Spirit is identified with life, is independent, and unconnected. When the understanding approaches spirit, and clothes itself with the properties of spirit, it is then called light; and in this character it directs the affairs of the universe. If, says an opponent, the understanding is the universal agent, what proof is there left of the existence of spirit? Pññjālī says, Throughout universal nature, whatever exists by the conjunction of various causes, exists not for itself but for another; as therefore the operations of the understanding are regulated by the three goonũ, the understanding must exist, not for itself but for another, and that other is spirit. Still, however, it must not be understood that spirit is united to things in a gross manner, but merely in connection with the sũtwũ goonũ. Amongst all material objects, the most excellent is the body; those parts which are most excellent in the body are the senses; that which is more excellent than the senses, is mind under the influence of the sũtwũ goonũ; after this, and separate from this, is spirit, which is identified with life, and in consequence is separate from all material objects.

The object of the Patñjālī dũrshũnũ is to lead men to liberation; and this we shall consider in ten sentences, thus: First, when a person has obtained discrimination, all his ideas of separate existence, as, I am chief, I enjoy, &c. are destroyed. The consequence of which is, that

his mind is diverted from outward things, his thoughts are turned inward, and united to spirit : this is the commencement of liberation. Still, however, worldly anxiety, the effect of the impressions of former births, occasionally intrudes. This is to be overcome by perseverance in internal meditation. When the yogēē has accomplished this, the irradiated understanding obtains a most clear manifestation, and visible objects sink into the shade. Then by discriminating wisdom the work of illusion being brought to a close, illusion itself, from its origin in invisible atoms to its utmost progression, is destroyed—to revive no more. One kind of liberation, therefore, is the destruction of illusion, and the consequent separation of spirit from matter ; and the other kind is comprehended in the deliverance of spirit from the operations of the understanding, and in that clear effulgence with which it afterwards shines forth.

SECT. XXII.—*The Nyayū⁴ Philosophy.*

Goṣṭūmū, whose sōōtrūs amount to 462 lines, was the distinguished founder of this school of philosophy. Some account of him will be found in page 5. The first commentator on his sōōtrūs was Gūngéshū-chintamūnee ; whose very excellent work might be comprized in a moderate octavo volume ; and which is consulted at present by all those who study the Nyayū dūrshūnū. Three learned Hindoos have written comments on Gūngéshū, viz. Shiromūnee, Bhūvanūdū, and Mūt'hoora-nat'hū. It is about 200 years since Shiromūnee wrote his comment ; which, though much smaller than the others, is

⁴ The sound of this word resembles Naiyā.
dīshū, to see or know.

⁵ Dūrshānu, from

considered as the most able. The other commentators lived not many years after him.

The learned men of Bengal are proud of the honour of considering this philosopher, who was born at Nūdēya, as their countryman : the following legends are current respecting him : When arrived at Mit'hila, to prosecute his studies under Vachūspūtee-mishrū, it is said, that he attained at once the seat next to his teacher, rising over the heads of all the other students. Pūkshū-dhūrū-mishrū, a very celebrated Nyayayikū pūndit, after having overcome in argument all the learned men of Hindoosthanū, arrived with a great retinue, elephants, camels, servants, &c. at Nūdēya. The people collecting around him, he asked them who was the most learned man in those parts ; they gave the honour to Shiromūnee, who was, in fact, at that moment performing his ablutions in the Ganges ; Pūkshū, on seeing him, pronounced this couplet :

“ How sunk in darkness Gour¹ must be,
Whose sage is blind Shiromūnee.”²

He then sent to the raja, challenging all the learned men at his court to a disputation : but Shiromūnee completely overcame his opponent, and Mishrū retired from the controversy acknowledging the superiority of the blind Shiromūnee ^h

Jūgūdēshū tūrkālūnkarū and Gūdbadhūrū, two learned men of Nūdēya, have written comments on Shiromūnee, which are extensively read in Bengal. Other com-

¹ The name for Bengal. ² This pūndit had lost the sight of one eye.

^h This latter story is sometimes related in terms different from these.

ments are used in different parts of Hindoost'hanū ; but in Mit'hila the work of Bhūvanūdū is preferred. The Nyayū dūrshūnū is chiefly studied in Bengal and Mit'hila. Almost every town in Bengal contains some Nyayayikū schools, though they are most numerous at Nūdēya, Trivēnē and Vasvariya. There are in Nūdēya not less than fifty or sixty schools : that over which Shivū-nat'-hū-vidya-vachūspatee presides, contains not less than one hundred students. Indeed, the Nyayū has obtained so decided a prē-eminence over all the dūrshūnūs now studied in these parts, that it is read by nine students in ten, while the other dūrshūnūs are scarcely read at all. The truth is, that this is the only system of philosophy which in Bengal has remained popular after so many revolutions ; at the festivals, he who can best dispute on the first principles of philosophical research as taught in the Nyayū, receives the highest homage, the most honourable seat, and the richest presents. He who is merely acquainted with the law books, and the poems, is always placed on a lower seat : yet the Nyayayikū is acquainted with only the very first rudiments of what was taught by his learned ancestors.

As this is the only system of philosophy studied at present in Bengal, it may not be uninteresting to mention the different works read in these Nyayayikū schools : The first work put into the hands of the student, and which he commits to memory, is either the Bhasha-pūrichédū, or the Kūnadē-bhashyū. From these works, and the instructions of the master, the student is taught all those logical terms by which nature in all its parts is described. After this he commits to memory the Vyaptee-pūñchūkū, by Shiromūnee, from which he learns to reason from an effect to its cause ; and with this work is read the comment

of Jūgūdēēshū. After this the Siddhantū-lūkshūnū, by Shiromūnee, and its comment by Jūgūdēēshū; which contain answers to the objections made against the proofs of the reality of invisible things derived from inference. The student next reads the Pōōrvū-pūkshū, a work containing objections to the arguments of the Vyaptee-pūnchūkū; and replies to these objections. The next work explained to the student is the Vyūdhee-kūrūnū-dhūrmavūchinnabhavū, by Shiromūnee, and comments by Jūgūdēēshū, Mūt'hooranat'hū, and others: these works also are confined to the proofs of the existence of the first cause from created objects. The next work read is Vyaptee-grūhopūyū, a work on the means of obtaining the knowledge of proof arising from inference; and after this Pūkshūta, a work on the union of things necessary to produce proofs of a first cause; Pūramūrshū, a similar work; Samanyū-lūkshūnū, on proofs from similarity of species; Vishēshū-vyaptee, on proofs arising from the distinctions of things; Vishēshū-nirooktee; Ūnoomitee, on proofs from inference; Vadart'hū, on the meaning of terms; Ūvūyūvū, five questions on the evidence arising from the union of cause and effect, with their answers; Nūngvadū, a discourse on negatives; Shūktee-vadū, on sounds; Moktee-vadū, on final liberation; Vyootpūtteevadū, on the causes of things; Vidhee-vadū, on the meaning of terms; Pramanyū-vadū, on credible evidence; Oopadheevadhū, on the meaning of terms. The last work read is the Koosoomanjūlee, by Oodūyūnacharyū.—It must not be supposed, that every student reads all these works, or that every teacher is capable of giving instructions on them all: to proceed through the whole series occupies a youth at least twelve years. He who has pursued these studies

¹ The Hindoos consider this work as that which overthrew the heresy of the Bouddhās.

to their close, is spoken of with admiration, thus, "He has read even the Koosoomanjülee." With the above-mentioned works various comments are used, according to the will of the teacher.

An extract from the work of Vishwü-nat'hü-siddhantü will give a still clearer view of the subjects taught in these schools :

The whole material system may be comprized in the terms existence and non-existence. Existence includes five ideas, matter, quality, actions, species, and constituent parts. Non-existence includes four ideas; that which does not yet exist; that which is wanting; that which may be destroyed, and that which never existed.

The wisdom of God comprehends and makes known all things.—Things, qualities, actions, and species are numerous.—Things include, matter, water, light, air, vacuum, time, space, life, and spirit.—Qualities belong only to things, and comprehend form, taste, smell, touch, numbers, measure, separation, union, inequality, greatness, distance, intellect, happiness, error, desire, envy, anxiety, weight, softness, fluidity, habit, works of merit and demerit, and sound.—Action includes, throwing upwards, throwing downwards, drawing towards, opening and going.

There are three causes of things : the material cause, as thread for weaving cloth ; the incidental cause, as the stick with which the potter's wheel is turned, and the efficient cause, as the wheel upon which earthen ware is formed. Material causes belong only to the primary elements. Of the primary elements, four are essential to every form of existence, matter, water, light, and air.

To matter, water, light, wind, and mind, belong priority, succession, measure, action, swiftness. To time, vacuum, and the quarters, belong universality and extension. To matter and light belong heaviness, juices, and liquids. To wind belong touch, number, measure, kind, union, separation, priority, succession, and swiftness. To light belong contact, number, measure, kind, union, separation, priority, succession, form, fluidity, and swiftness. To water belong touch, number, measure, kind, union, separation, priority, succession, swiftness, fluidity, heaviness, form, taste, and softness. To matter belong all the preceding thirteen qualities, except softness ; and smell is to be added.

To the animal soul belong wisdom, joy, sorrow, desire, envy, care, number, measure, kind, union, separation, thoughtfulness, and works of merit and demerit.

To time and the quarters belong, number, measure, kind, union, and separation. To vacuum belong the preceding five qualities, and sound. To spirit belong number, measure, kind, union, separation, wisdom, and desire. To the mind belong priority, succession, number, measure, kind, union, separation, and swiftness. To matter belong smell, colour, six kinds of taste, as sour, sweet, bitter, salt, pungent, and astringent, perishableness and imperishableness, but neither great heat nor great cold.

The visible world is divided into three parts ; viz. 1. *bodies*, viviparous, oviparous, and equivocal generation, as in the earth, and by the rays of the sun ; 2. *members*, as the mind, the eyes, the nose, the ears, the tongue, and the skin ; the hand, the foot, the voice, and the organs of ge-

neration and excretion ; 3. *the five objects of sense*, including every material object.

To water belong whiteness, sweetness, coldness, softness, fluidity, perishableness [the gross mass] and imperishableness [atoms]. Its properties are ascertained by the taste. From the dew to the collected waters of the great deep, all is included in this description ; but the birth-place of waters is unknown. To light belong heat, radiant whiteness, malleableness, perishableness, and imperishableness. Light is comprehended by the sight, and is found in fire, gold, &c. Air is neither hot nor cold, its progression is crooked, it is perishable and imperishable, is known by contact, exists in every thing from the animal soul to the furious tempest. Vacuum is necessary to the production of sound ; it is indivisible, but may be said to exist in separate receptacles. Time gives birth to all things, and in it all is comprehended. It divides the past and the future, and is indivisible ; the divisions of time are mere accidents. The quarters are indivisible, unchangeable ; their use is to ascertain objects near or distant ; their division is merely accidental.

Spirit presides over the senses. Every action has its proper agent ; the body does not possess the principle of motion, as is proved from the state of the dead. The opinion of those who affirm, that the members form the active principle, is proved to be fallacious from the cases of the blind, &c. Others affirm, that mind is the source of life and motion : but if this were the case, when this faculty was pursuing some distant object, the body would become inanimate. Yet some cause must exist, for there is no effect without a cause ; and therefore there is some

invisible resident in the body, which directs all its motions. An objector urges, that he regards no proof which is not cognizable by the senses. The Nyayayikū replies, that in many cases, the proof of facts must be derived from inference : a man at a distance sees a chariot move, but the charioteer is concealed : he however immediately concludes that there is a driver, since a chariot was never known to move itself. It is therefore concluded, that in all living bodies there must be an animating principle ; and that that which excites to the pride of separate existence, must be this animating principle. The existence of this principle can be ascertained only by the mind. Spirit acquires knowledge by evidence and from recollection. Evidence is of four kinds, that derived from the senses, from inference, from comparison, and from sound. The five senses apprehend the forms of things, also of scents, tastes, sounds, and contact, and are under the controul of mind. Mind is independent of the senses, and, without their assistance, is capable of joy, of sorrow, desire, envy, and care. Beside the evidence of the senses, men are capable of receiving evidence through the faculty of reason : The Supreme Being knows every thing in consequence of his omniscience ; pious ascetics know the secrets of things by communications from the deity.

That a first cause exists is inferred from the nature of things, and from the impossibility of an effect without a cause ; hence things invisible are proved to exist from those which are visible ; but the objector says, this is not always sure proof, for the same effect is seen to arise out of different causes, therefore it is necessary to shew, that the effects you mention can only arise from a certain defined cause. Such an objector is referred to the universe as a proof of the existence of an infinite power. ?

Evidence arises also from sound : when a person hears the sound *cow*, all the properties of that animal are formed in the mind ; he understands what is meant, from his knowledge of the term ; that is, from the power of sounds to convey ideas, and from his knowledge of peculiar forms of expression. It is also necessary, where sound is admitted as evidence, that the hearer should understand the design of the speaker ; the propriety of his expressions ; the necessity of order in the arrangement of words, and possess a capacity to fill up broken sentences.

Ideas are received into the mind separately, never in a congregated state. If in any case there is a retention of ideas, it is in the calculation of numbers.

Our conceptions of things are of four kinds, certain, uncertain, mistaken, and those formed by comparison. Another kind may be added, arising from ridicule.*

Should it be objected, that we are to regard nothing but the evidence of the senses, it is replied, that it is impossible not to acknowledge the evidence of sounds, otherwise it would be wrong to fear another when he threatens. Where the evidence arising from inference is not admitted, the non-appearance of a thing would be equivalent to non-existence, and a writing would be no proof of the existence of the writer. Some add another comparison, to establish the same mode of proof : such a person is very corpulent, but it is certain that he never eats during the day : it is clear then, though no one sees him, that he must eat during the night.

* This seems to be equivalent to the sentiment, that ridicule is the test of truth.

Visible things are capable of form, taste, contact, scent, priority, succession, fluidity, heaviness, coldness, and swiftness. Invisible things include merit, demerit, care, reason, &c. To both visible and invisible things belong number, measure, union, and separation. Some of these qualities exist in only one form of matter, and others in many: union, separation, number, &c. belong to many; but sound and reason only to one.

Form, taste, scent, fluidity, coldness, swiftness, heaviness, and measure, possess the properties of the things from which they are derived, as long as they continue in their natural state. Merit, demerit, care, and properties which belong to invisible objects, arise from circumstances separate from the natural cause.

When the mind casts off for a time its connection with the senses, and retires into a vein in the breast called *Médhya*, sleep succeeds. Intercourse with visible objects is called wakefulness. When the mind enters a certain part of the vein above-mentioned, profound sleep takes place.

Knowledge is of two kinds, certain and false. The latter consists in pronouncing a thing to be different from what it really is; and belongs both to religion and to different forms of matter: one man declares matter and spirit to be one; another, by a fault of vision, mistakes an object through distance. In fact, this false knowledge is to be referred to the difficulty of identifying objects or facts, and ascertaining the reality of their existence. False knowledge is always founded in error. Certain knowledge needs no definition.

Joy and sorrow arise out of religion and irreligion. Inducements, such as future rewards and punishments, must be held out, that the person may resemble the child desirous of the breast for its own nourishment, and become anxious to practise religious duties. To this he must add confidence in his ability to perform religious duties, and the firmest hopes of being richly rewarded at last, avoiding that despair which cuts the sinews of all exertion.

Thought and swiftness form the habit of mind.

Religion carries to future bliss, and irreligion to future misery.

Sounds proceed from instruments, and from the throat ; both are formed in the air. Those formed in the vacuum of the ear, follow each other, falling and rising as waves, so that preceding sounds are not drowned by those which follow. Sounds do not die ; if they did, we should not be capable of recollecting them : all sounds are of similar origin.

Absorption includes everlasting, unmixed, unbounded happiness.

He who exists in all the forms mentioned by philosophers—he is God.

SECT. XXIII.—*Works of this Philosophy still extant.*

Goutūmū-sōōtrū, the original sentences or aphorisms of Goutūmū.—Nyayū-sōōtrū-tēēka, a comment on the sōōtrū.—A commentary on ditto, by Vārddhūmaṇū.—

Shūshūdhūrū, another commentary on the sōōtrūs.—Goutūmū-bhasshyū-tēēka, a comment on an abridgment of Goutūmū.—Sōōtropūskarū, an explanation of the sōōtrūs.—Nyayū-sōōtrūvrittee, remarks on the Nyayū-sōōtrūs.

Ūnoomanū-khūndū, a part of the sōōtrūs on proofs of the evidence of things derived from inference. A comment on ditto, by Shiromūnee.—Ūnoomanū-khūndū-vadart'hū, remarks on the Ūnoomanū-khūndū.—Ūnoomanalokū, by Mūhēshwūrū.—Ūnoomanū-pramanyū-vadū, by Bhūvanūndū.—Ūnoomanū-dēēdhitee-vyakhya, by the same author.—Ūnoomitee-khūndūnū.—Ūnoomitee-pūramūrshū-vicharū.—Gopadhee-vadū-rūhūsyū, a comment on the Ūnoomanū-khūndū, by Gūdadhūrū.—Another comment, by Mūt'hooranat'hū—An explanatory treatise on the above, by Bhūvanūndū.—A comment by Khrishnūbhūttū on the comment of Jūgūdēēshū relative to this chapter.—Ūnoomanū-nirasū, on the rejection of inference as a mode of proof.

Prūtūkshū-khūndū, another chapter of the sōōtrūs, on the evidence of the senses.—A comment on ditto by Shiromūnee.—An explanation of the same work.—Prūtūkshū-pūrishishtū, further remarks on the Prūtūkshū-khūndū.—A comment on the Prūtūkshalokū, by Mūt'hooranat'hū.—Prūtūkshū-vadū, on the evidence of the senses.

Shūbdū-khūndū, another chapter of the sōōtrūs, on the evidence of oral testimony.—A comment by Mūt'hooranat'hū.—Shūbdalokū.—Tūrkū-prūkashū-shūbdū-kūndū, a comment.—Shūbdū-mūnee-tipūnē.

Chintamūnee, on the evidences of the senses, on that

arising from inference, from comparison, and from oral testimony —A comment on ditto, by Roochee-düttü.

Koosoomanjülee, by Oodüynacharyü, on the divine nature.

Nyayü-lēlavütēē, by Shrēē-Büllübhü.—Lēlavütēē-vivékü, Lēlavütēē-vrittee, and Lēlavütēē-oopayü, on the opinions of the Noiyyayiküs.—A comment on the last work, by Vürdhümanü.—Lēlavütēē, by Shiromünee.—Lēlavütēē-tēēka, a comment on ditto.

Dēēdhitee, the celebrated work of Shiromünee.—A comment on the work of Shiromünee, by Jüyü-Ramü.—Another called vyakha.—Others by Jügüddēeshü, Güdadhürü, and Mühadévü.—A comment by Krishnü-bhüttü on the comment of Güdadhürü.

Süngshüyanoomitee, and Süngshüyanoomitee-vadart'hü, on conjecture.—A comment on the Nyayü-müküründü.—Vyootpüttee, a work by Güdadhürü.—Kütükoddharü.—A comment on Türkü-bhasha, by Gouree-Kantü.—Nyayü-koustoobhü, an explanation of the Nyayü doctrines.—Nyayü-tütüwü chintamünee-prükashü, thoughts on the essence of the Nyayü philosophy.—A comment on the Siadhantü-tütüwü, by Gokoolü-nat'hü-oopadhyayü.—Prütüya-üttee-vicharü, on the evidence arising from comparison.—Nüvyü-mütü-vadart'hü, on new opinions.—Badhü-büddhee, on certain knowledge.—Vishüyüta-vicharü, on evidence arising from visible objects.—Pükshüta-vadart'hu, syllogisms on cause and effect.—Türkü-bhasha-sarü-münjürēē, a compilation.—Müngülü-vadart'hü, a work on the invocations prefixed to Hindoo writings.—Samügrēē-vadart'hü, on the means of obtain-

ing philosophical knowledge.—A comment on the Nūṅgavadū, on negatives, by Jūgūdēśhūtūrkālūnkarū.—Mooktavūlēc-dēēpika, a comment on the Mooktavūlēc.—Another work bearing this title by Pūkshūdhūrūmishrū.—Ūlūnkarū-pūriskarū, a work on the meaning of terms.—Pūdart'hū-tūtwavūlokū, a similar work.—Voish-éshikū-sōōtropūskarū, the meaning of the Voishéshikū sōōtrūs.—Nyayū-siddhantū-mūnjūrēc, a nosegay of proofs respecting the Nyayū.—Tūrkū bhashū-prūkashū, a similar work.—Alokū, (light) a name like that of the Star or the Sun news-papers.—Shūktee-vicharū, on the meaning of sounds.—Drivyūkirūnavūlēc, on the nature of substances.—Nyayū-pramanyū-mūnjūrēc-tēcā, on proofs from evidence, by Narayñnū.—Pūdū-vyakhya-rūtnakūrū, on the meaning of words.—Vishishtū-voishishtyū-bodhū, a similar work.—Samanyū-lūkshūna-vadart'hū, ditto.—Pramanyūvadū, on the four proofs of things.—Koosoomanjūlee-mūkūrūndū, on the divine nature.—A comment on ditto.—Vārittee-koosoomanjūlee-karika-vyokhya, a similar work.—Vyapteevadhū-rūhūsyū, on the causes of things.—Karūkū-chūkrū, on the six parts of speech.—Nyayū-siddhantū-mūnjūrēc-shūbdū-pūrichédū, an abridgment of the terms used in the Nyayū.—Tatpūryū-sūndūrbhū-nyarū, on the meaning of words.—Vūrdhūmanū kirūnavūlēc-prūkashū, on different philosophical opinions.—Nyayū-sūnkshépū, a short abridgment of the Nyayū philosophy.—Oopūkrūmū-vadū, on the grounds of dispute.—Pūrūtūtwū-prūkashika, on the essence of the Nyayū.—Pūdart'hū-chūndrika, on the meaning of terms.—Nyayū-pūdart'hū-dēēpika, an abridgment.—Nyayū-mookta-vūlee, a similar work.—Mookta-vūlee-prūkashū, ditto.—Pūdart'hū-dēēpika, ditto.—Siddhantūmūnjūrēc-tēcā, a comment on the Siddhantū-mūnjūrēc.—Nyayū-

sarū, an abridgment.—Tatpūryū-dēēpika, a comment on ditto.—Goonū-kirūna-vūlēē, on the 24 goonū.—Nyayū-sūngrūhū, by Rūghoo-nat'hū.—Nyayū-tūtwalokū, an abridgment.—Tūtwū-vivékū-mōōlū, ditto.—A comment on ditto.—Nūkshūtrū-vada-vūlēē, on astronomical terms.—Nyayū-varttikū-tēēka, a short comment.—Sūnnee-kūrshū-vadū, on the union of visible objects with the senses.—Nyayū-mookta-vūlēē-tēēka, by Mūha-dévū.—Gnanū-vadū, on the knowledge of realities.—Uvūyūvū-rūhūsyū, on conducting disputes syllogistically.—Nyayū-pūñchūpūdika-sūtēēkū, a similar work with a commentary.—Siddhantū-rūhūsyū.—Prūt'hūma-vyootpūttee-vicharū, on the nature of sounds.—The second part of ditto.—Nyayū-varttikū-tatpūryū-tēēka, by Vachūspūtee-mishrū.—Loukikū-nyayū-rūtnakūrū, by Rūghoo-nat'hū.—Sūng-skarū-vicharū, the arrangement of sounds.—Sūtyūpūdar-t'hū, the arrangement of things.—Prūshūstū-padū-bhashyū, a comment on the Prūshūstū-vadū.—Nyayū-vadhart'hū, on the doctrines of the Nyayū.—Kūnadū-bhasharūtnū, a work on terms, by Kūnadū.—Bhasha-pūrichédū, by Vishwū-Nat'hū-Pūñchanūnū, on the names of things.—Nyayū-mōōlū-pūribhasha, a comment on the Nyayū-mōōlū, by Sēērū-dévā.

SECT. XXIV.—*Translation of the sōōtrūs of Goutūmū in an abridged form, as explained by Vishwū-Nat'hū-Siddhantū.*

There are sixteen parts [pūdart'hūs] connected with the discussion of a proposition, viz. 1. prūmanū, 2. prū-méyū, 3. sūngshūyū, 4. prūyojūnū, 5. drishtantū, 6. sid-dhantū, 7. ūvūyūvū, 8. tūrkkū, 9. nirnūyū, 10. vadū, 11. jūlpū, 12. vitūnda, 13. hétwa-bhasū, 14. chūlū, 15. jātee, and 16. nigrūhū-st'hanū. He who obtains the

true knowledge of these things will secure liberation [that is, he will be able by them to establish from inference the undoubted existence of God].

Vishwū-Nat'hū first explains the reason why Goutūmū, in his sōōtrūs, places the proofs [prūmanū] of things before he describes the object [prūméyū] respecting which proof is sought, by urging, that every thing is in a state of uncertainty until its existence is proved; but that after its existence is clearly ascertained, the desire to be acquainted with it, is formed in the mind. Still it is necessary that the proofs of the existence of an object should admit of no contradiction, but be clear and perfect. In order to establish these proofs, all doubts [sūngshūyū] should be cleared up, and the necessity [prūyojūnū] of the existence of the object be made manifest, especially by proofs from comparison [drishtantū]. The argument will then amount to certainty [siddhantū]. Still, two opponents discuss the matter in dispute through five points [ūvūyūvū] of argument [tūrkkū], and from this arises decision [nirnūyū]. The dispute [vadū] is again resumed [julpū], and continued by the opponent, who still urges vain objections [vitūnda] against the offered reasons [hétwa-bhasū], and uses various deceptions [chū-lū], alledging, that the cause in hand belongs not to the thing [jatee] to which it is assigned. The whole ends in putting to silence [nigrūhū-st'hanū] the opponent.

After the acquisition of the knowledge above-mentioned [of the existence of God, by inference, through these pūdart'hūs], the person under its influence constantly meditates on spirit, and thus destroys all false ideas, though he still continues subject to the fruits of birth,

and obtains liberation only by degrees. In the progress of obtaining liberation, first, false ideas from which desire arise, and passion also, being destroyed, merit and demerit, springing from passion, are also destroyed, and with them the cause of birth, as well as the body and all its sorrows : then follows liberation.

There are four kinds of evidence [*prūmanū*] : that of the senses, that arising from inference, from comparison, and from testimony. The evidence denominated *prūtūk-shū*, or that derived from the senses, or from the perception of an object known before, does not admit of mistake or uncertainty. The evidence termed *ūnoomanū* [inference] is of three kinds viz. *Poorvāvūt*, or the inference of the effect from the cause ; 2. *Shéshāvūt*, or the inference of the cause from the effect ; and 3. *Samanyoto-drishtūṅ*. The first kind is thus illustrated : from the sight of a dark cloud, an inference is drawn that there will be rain. The second is illustrated by inferring from the swell of a river, that rain has descended. The other kind of inference, which has no immediate connection with cause and effect, happens when a person sees something, and, having ascertained it to be composed of earth, denominates it a thing (*drivyū*). The capacity possessed by things of receiving a denomination, forms another ground of inference, as does the essential difference subsisting between things, as, such an animal cannot be a sheep, it therefore must be a deer, for it has large horns. The evidence denominated *oopūmanu*, arises from comparison or similarity. The words (testimony) of a faithful person are termed *shūbdū*, of which there are two kinds, one capable of present proof, and the other that which awaits completion from the events of a future state.

2. How many things [*prūméyū*] are there respecting which evidence is sought? The answer is, spirit, body, the senses, the objects of the senses, intellect, *mūnū* or mind, excitation, error, transmigration, the consequences of works, sorrow, and liberation. Spirit is that which is distinguished by desire, envy, anxiety, joy, sorrow, and knowledge. The body is that in which are found, pursuit, the senses, joy, and sorrow.¹ The separate capacity of smell, taste, sight, touch, and hearing, belong to the senses. The senses are derived from, and employed upon, the five primary elements, viz. earth, water, fire, air, and vacuum, the qualities of which are scent, taste, form, touch, and sound. Intellect is the same as knowledge. The faculty that receives ideas separately, is called *mūnū*. The excitation which a person feels when about to speak, or to act, or to form ideas, is called *prūvrittee*. Desire, envy, fascination, &c. which also excite to action, are called faults. A perpetual succession of birth and death till the person obtains liberation, is called *prétyūbhavū*, or transmigration. He who is properly sensible of the evils of this perpetual subjection to birth and death will seek liberation. Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births; others call the dissolution of the union between the animal soul and the body, death; and others contend, that death is merely the dissolution of the body. Birth is that which forms the tie between the animal soul and the body. The fruits of actions are, those present acts of religion and irreligion which arise out of desire

¹ The commentators observe here, that joy and sorrow do not properly belong to body, for they are not found in a dead body; but that Goutāmū's meaning must have been, that joy and sorrow belong to spirit as clothed with a body.

and error. Some say, that the very body, the senses, and the faculties also, are the fruits of actions. Sorrow is identified with pain. Pleasure arises out of pain; and hence pleasure itself is in fact pain. The liberation of the animal soul consists in its entire emancipation from sorrow, and from birth.

3. Doubt which arises respecting the real identity of an object, is denominated *sūngshūyŭ*, as when a person, seeing a cloud, is uncertain whether it is composed of dust or of smoke. This may arise from there being in the object before us both common and extraordinary properties, or from difference in testimony respecting it, or from doubts whether the judgment we form of the thing be correct or not. This *sūngshūyŭ* is removed, when, of two contradictory ideas, one is preferred.

4. That object which desire of enjoyment has made necessary, is denominated *prūḍhanŭ-prūyojŭnŭ*. That which is secondary, or an assisting cause in obtaining a good, is denominated *ūprūḍhanŭ-prūyojŭnŭ*.

5. An example or simile which at once proves a fact and satisfies an objector, is called *drishtantŭ*.

6. An undoubted decision respecting the meaning of the shastrŭ, is called *siddhantŭ*, as is likewise the decision where two opponents come to an agreement, as well as when a certain interpretation meets with universal consent. This latter is the case when none of the shastrŭs give a different meaning, but all agree in the meaning assigned, and also when a person is able to bring the evidence of others in favour of his own opinion. When the establishment of one truth equally establishes,

without contradiction, a second, it is called *ūdhāḥkūrūnū-siddhantū*. When a person describes a fact in figurative language, but when the meaning is admitted by all to be incontrovertible, this is termed *ūblyoopūgūmū-siddhantū*.

7. *Uṣṣyāṣū* includes *prūṭigna*, *hétōo*, *oodahūrūnū*, *oopūnūyū*, and *nigūmūnū*. A simple proposition is denominated *prūṭignū*; that which is offered to establish a proposition receives the name of *hétōo*; the proofs by which this *hétōo* is made good, are called *oodahūrūnū*; that which strengthens these proofs is *oopūnūyū*; the summing up of these proofs, shewing the establishment of the proposition, is termed *nigūmūnū*.

8. Categorical reasoning is termed *tūrkkū*, and is thus conducted: If there be no cause, there can be no effect. Further to illustrate the meaning of this term, the author lays down four similar undeniable propositions.

9. When in an argument a person overcomes his opponent, and establishes his own proposition, this is termed *nirnūyū*.

10. The simple discussion of a subject through a series of propositions is called *vadū*. In this case a moderator is not necessary; but when the parties enter into close discussion, and examine each other's arguments, a moderator is requisite: a moderator should possess a clear understanding, he should be experienced in argument, capable of patient and sober attention, ready in reply, fearless of conclusions, of solid judgment, acceptable to all, impartial, and religious. Further, seeing that God has placed in our nature a disposition to err, and that at times a sudden incapacity for judgment seizes a person,

therefore in the discussions of learned men several moderators should always be appointed.

11. When a disputant takes up the argument of his opponent and attempts a reply in a solid discussion, it is called *jūlpū*. He first objects to the proposition as incorrect, and then to the proofs as insufficient. He moreover supplies a new proposition, and shews, that it accords with certain opinions; and must be true. He adds a number of heterogeneous untenable observations, which he endeavours to defend, till he repeats merely what he had before said, and contradicts himself. At length, he enquires why every thing he urges is objected to, and asks, whether his opponent will really enter into the argument. This, however, is merely a pretext to conceal his defeat, and his incapacity of making further reply. The moderator now reproves him.

12. A person's thus continuing to object to the argument of another, through a mere desire of victory, is termed *vitūnda vadū*.

13. In *hétwa-bhasū* there are five divisions, viz. *sūvyūb*, *hicharū*, *virooddhū*, *sūtpṛūtipūkshū*, *ūsiddhee*, and *vadhū*. The assignment of a plausible though false reason to establish a proposition, is called *hétwa-bhasū*. Agreement as well as disagreement in locality between the cause and the effect, is termed *sūvyūbhicharū*, of which this is one of three instances, When a person contends that smoke must exist in a certain place, because that place contains fire, his proposition is open to objection, for from a red hot bar of iron smoke does not proceed. When a person contends for an unnatural proposition, it is called *virooddhū*, as when he says, I saw an object,

and ascertained that it was a man, because it had four legs. When two reasons, which appear equally strong, but one of which is false, are connected with a proposition, this is termed *sūtrūtipūṣhū*. This applies to the attempts to prove that there is no God, in which the mere arguments may appear to be equally strong on both sides. When the proof of a proposition is not in itself decisive, but needs to be established by proof, it is called *ūsiddhee*, in which also there are three divisions. When the proofs offered in favour of a proposition, instead of establishing its truth, tend to overturn it, this is called *vadhū*.

14. Of *chūlū* there are three kinds, viz. *vak-chūlū*, *samanyū-chūlū*, and *oopūcharū-chūlū*. The first exists when a sentence is capable of a double meaning, or of conveying an erroneous idea, as, a person affirms that kine have horns, when it may be objected that a calf has no horns. The second, when a person speaks in too general a manner, as, when he says such an object can be accomplished by man; to which it may be objected, that it cannot be done by a lame man. The third is realized when a person, calling one thing by the name of another, says, "The market is very noisy," intending to say, that the people assembled in the market are very noisy.

15. When a person is unable to support an argument, but, on the contrary, lays himself open to refutation, it is called *jatee*.

16. When an opponent is so completely overcome in argument as to be reproached by his judges, it is called *nigrūhū-st'hanū*.

[Here the explanation of the sixteen pūdart'hūs is closed, and the author, beginning with sūngshūyū, the third pūdart'hū, replies to objections.]

An opponent denies that doubts can arise either from similar or dissimilar properties, for, if a person sees a horse at a distance, but knows not whether it be a horse or an ass, still he pronounces it like a horse, or, vice versa. To this Goutūmū replies, that in speaking of doubt, he meant to confine it to a case in which similar properties, imperceptibility of difference, and want of decision of mind, were united. This opponent now adds, that neither in these circumstances can doubt arise, and asks, where this uncertainty and want of conception are found, in the object seen? or in the mind? It must be in the mind; and if these things exist in the mind, then every thing will be in a state of uncertainty. Goutūmū again explains, and says, that where similar properties exist, for want of decisive marks of difference, doubt will exist. It is true, the mind is subject to the evidence of the senses, but for want of a more perfect and decisive discovery, it may remain in doubt.

Another now objects, that he admits not the evidence asserted to arise from prūtūkshū, ūnoomanū, oopūmanū, and shūbdū. The senses were created to give the knowledge of objects: therefore objects must have existed before the senses, and independently of them, for there would have been no reason in creating the medium of knowledge, had there not been something upon which this medium should be exercised. You before affirmed, he adds, that when the senses become exercised on an object, that object becomes known (prūtūkshū), but as all

objects necessarily existed before the senses, the senses could not be necessary to their existence. Prūmanū (proof) must be common to past, present, and future time ; but, according to your acknowledgement, there was a time when it did not exist. If you say, that objects and the evidence of their existence exist at once, this also is mistake, for we obtain all our knowledge gradually ; as, first, the names of things are given ; then this name is sounded ; the sound is to be heard ; its meaning is to be understood, and after this the knowledge of the thing is obtained. To all this Goutūmū replies, If you maintain that nothing is capable of proof, I would ask whence you will obtain proof of your own proposition, that nothing can be proved ? therefore you stand condemned by your own argument. The opponent now observes, that this was not his meaning ; but that he meant to affirm, that there was no such thing as substance ; that every thing was vacuum ; and that therefore objects, and the evidence of their existence, must both be mistake, and can only be admitted in an accommodated sense. Goutūmū shews, that this proposition is untenable, and illustrates his argument by the example of a drum, which must have had an existence before the sound which proceeds from it reaches the ear : here the proof is sound, and the object of proof the drum ; but in the instance of the sun displaying objects, we have first the proof, or the manifest, the sun, and next the things manifested, visible objects ; another proof arises from fire and smoke, both which exist at the same moment. Wherefore, from hence it is manifest, that wherever the proof of things can be united to that which is to be proved, such proof will be established. The proof derived from the senses only is next objected to, and the understanding, it is contended, is the only proper witness. Goutūmū admits, that the understanding is

the most proper witness; but still contends, that the senses, as supplying proof of things, must be admitted also as witnesses. The objector now urges, that by the acknowledgment, that the understanding is necessary to confirm the testimony of the senses, the imperfection of the evidence of the senses is acknowledged, their testimony not being self-sufficient. Should it be maintained, he continues, that the senses alone are competent to supply sufficient evidence of things, might I not affirm, that there is no need to search for evidence, things having their own evidence in themselves? Goutūmū says, the evidence which relates to objects is of two kinds, that which needs support, and that which is in itself decisive: a lamp depends upon the sight of others for manifestation, but the eyes are possessed of an inherent energy, so that other assistance is unnecessary.

Respecting the evidence of the senses, it is farther objected, that as the senses depend upon union, to spirit for the power they possess, their being called evidence is not to be admitted. Goutūmū admits, that the union of spirit is necessary, but that this does not affect the argument, since spirit is necessary to every action, as well as space and time; but spirit merely assists in forming general ideas; the senses individuate objects. A man in a state of profound sleep is awaked by the sound of thunder; in this instance the ear alone is the means of evidence, for the senses and spirit had no intercourse at the time; so also when a person in deep thought is suddenly surprized by the touch of fire, the first impression is on the sense of feeling, and afterwards spirit is awakened to a sense of danger. It is still objected, that these illustrations are false, for very often, when a person's thoughts are intensely fixed on an object, the senses do not assist him in dis-

covering fra which may be practised upon him : to this Goutūmū replies, that this is a mere accidental fault, arising from intense abstraction or occupation of mind. Again, the objector pleads, that what Goutūmū calls the evidence of the senses is merely inference, for that every object is seen only imperfectly, and therefore a great part of what is known about it must be from inference. Goutūmū says, the constituent parts of any thing, though not seen distinctly, form a united whole, for every part is essential to the whole.

The author next discusses the proofs of things arising from inference. An opponent thus objects to inference from effects : a person seeing the swell of a river, infers, that there has been rain ; but it may have happened that this swell has been caused by the breaking down of an embankment. Goutūmū replies, that the increase of a river through an obstruction being removed is but small ; but that the swell of a river from the rains is prodigious.

The objector next calls upon Goutūmū to establish the proposition, that the proofs of things apply to time as past, present, and to come, and maintains, that present time is a non-entity : we can never say, Time is ; while we are uttering the words, it is gone. Goutūmū contends, that if present time be not admitted, neither the past nor the future can be maintained, for they belong to each other ; and the very idea of any thing being present or visible necessarily belongs to present time. •

Respecting the proof from comparison, the objector enquires whether this comparison be partial or whether it extend to the whole form of the thing by which the comparison is made ? If it should be said, that comparison em-

braces the whole of the object, then you will be compelled to compare a cow with a cow, things of the same form and species one with another. If it be said, that the comparison must nearly meet in all parts, then you must compare a cow with a buffalo, which will be no legitimate comparison. If it be said, the comparison may resemble in some small measure the object alluded to, it will be the comparison of a grain of mustard-seed with Sooméroo. To all this Goutümü thus replies, the comparison for which I contend is that which is ever perfect, as that between the moon and the human face. The objector, taking up the argument of the Voishéshikü-school, now contends, that what Goutümü calls proof from comparison is the same thing as proof from inference. Goutümü, on the other hand, maintains, that there is a real distinction between inference and comparison; that when proof is to be derived from inference, it is necessary that there should be entire union between the cause and the effect; but this is not necessary to establish a proof from comparison. Still, however, he acknowledges that there is some agreement between comparison and inference.

The objector denies, that sound can be considered as forming a distinct medium of proof, and pleads, that it is the same as inference; that sound is the cause, and that the meaning is inseparably united to it, and inferred from it. Goutümü denies the existence of this inseparable union between sound and its meaning, for a barley-corn is called by us jüvü, but by the mléchchüs hünkoo; the proof from sound therefore cannot belong to inference. When a person is commanded to bring any thing to another he does not understand the words by inference, but attends to their literal meaning; and it is in this form that the evidence of sound is admitted in all the commerce

of life, and respecting invisible objects : in the latter case, the shastrû is that which gives efficacy to sound. The objector here says, Your shastrû is false, for the benefits it promises are not realized ; and the methods it takes to oblige men to the practice of ceremonies prove that it is false. Goutûmû reminds the objector, that the shastrû holds forth invisible blessings, and therefore if these are not visible, the shastrû is not to be blamed : but there are also visible benefits attending obedience to the shastrû ; the pious man is every where honoured ; he is never despised ; and the reason why benefits resulting from religion are not more visible is because men are not more perfect.

The objector next enquires, why the proofs of things should be confined to four, the senses, inference, comparison, and sound, since, beside these, there are three other modes of proof, viz. tradition, the necessity of things, and non-entity. Goutûmû, in reply, contends, that the two first of these belong to sound, and that non-entity belongs to inference. We are not to suppose, adds Goutûmû, that the shastrû is uncreated, for all the words of which it is composed are of human composition ; to be at all understood they are dependent upon the faculty of hearing ; and they are subject to decay ; the source of sound is the power of utterance placed in the throat ; but if the védû were uncreated, there would be no need of the organs of speech. [Here Goutûmû, to a considerable length, pursues the argument relative to sound, and pronounces it to be of human invention, and not as his opponent supposes uncreated].

The objector still urges, that there has been a continual repetition of alphabetic sounds without any beginning, for

men repeat the letters as those which have ever had an existence. Goutümū says, if sounds were uncreated, we should not depend on the constant reiteration of these sounds. Besides, whatever is uncreated has only one form, but sounds possess an endless variety; they are the symbols of things: the power of sound lies in expressing kind, qualities, actions, and whatever is desired.

Some persons maintain, that the senses are the same as spirit, according to the expressions, "*I am blind*;" "*I am deaf*." But, says Goutümū, this would be giving to each individual five spirits, according to the number of the senses; one would be the seer, another the hearer, &c. There must be therefore one spirit, and that separate from the senses. The objector here asks, If there be one spirit, why are not all the powers of the senses put in motion at once by this spirit? Goutümū says, Each sense has its separate office, but spirit is served by them all: when one sense (the sight) is destroyed, how does the person remember objects formerly seen, if the sense itself be spirit, and that exists no longer?

Other unbelievers contend, that body is the same as spirit, for that men say, "*I am white*;" "*I am corpulent*," &c. Goutümū says, If the body be spirit, then when you burn or bury the body, you become guilty of the crime of murder; but upon our principles, that spirit is indestructible, he who burns a dead body is not a murderer, for the man whose body is consumed still lives: the destruction of the body is not the destruction of spirit, but of the dwelling-place of spirit. The objector now turns on Goutümū, and says, According to this reasoning, the term death has no meaning, for it is not the body which *dies*, because the body is inanimate matter; and it

is not the spirit, for spirit is indestructible. Goutūmū admits, that the word death in this case is used in a qualified sense, and that it is called the death of spirit merely as it is the dissolution of the tenacious union between the soul and the animal spirit.

Others contend, that the faculty of reason, or mind, is the same with spirit, agreeably to the expression, “*I do not remember,*” &c. Goutūmū says, This is incorrect, for these words themselves prove a spirit distinct from the faculty of reason; the person means to say, “*I am endeavouring to remember, that which in my mind I had lost.*” Further, if mind were the same as spirit, it would happen, that when the mind wandered, the body would be without a soul.

Goutūmū next maintains, that spirit is uncreated, because it is distinct from body. But to this it is objected, that when the body dies nothing is left; nothing to prove that any part of the man remains. Goutūmū says, the spirit passes into another state, and must therefore be a separate being; and this may be inferred from a child’s being subject to fears and other sensations which it could never have acquired but from the impressions received in preceding forms of existence. To this the opponent replies, that these sensations afford no proof of the existence of a spirit distinct from the body, and passing into a succession of bodies, but that they arise from the mere constitution of nature: it would be as correct to say, that the expansion and contraction of the flower of the lotus proves that it has a soul, and that it learnt these marks of joy and fear (contraction and expansion) in some former birth. Goutūmū maintains in reply, that these actions of

the lotus are subject to the seasons, but not the actions of a child.

The opinion of another class of disputants is now brought forward, that in the constitution of nature there is no such thing as the trunk and the branches, but that every thing is to be resolved into constituent parts. Goutūmū confutes this by three observations, that when the branches are severed from the trunk, the tree does not die; that if a multitude of constituent parts be destroyed, they do not retain their specific qualities, but all assume one quality different from these parts; and lastly, that the idea of death upon this system could not be maintained, for that the constituent parts remain after the consummation of death.

Goutūmū next enquires into the number of elements of which the body is compounded, adding, that the principal element is matter, since the predominant qualities of matter are also predominant in the body, viz. smell and hardness. Some alledge, that bodies are entirely composed of earth, water, and light, for that smell, coldness, and heat are found in all bodies. Others add, that air must be added, for that we see in bodies the power of respiration, &c. And others plead for a fifth property in bodies, space, adding that this property is plainly discoverable. The particulars of these different opinions are to be found in the comment (Bhashyū). The commentator next mentions an idea maintained by the sougūtūs, that there are only four primary elements, and that space has no existence, for that all space is filled with air. Goutūmū affirms, that bodies are in their origin mere earth, and that the other elements are afterwards joined to bodies for the purposes of existence.

Goutūmū next enters on an examination into the power of the senses, and contends that the seat of vision is the pupil of the eye, and not the iris. An opponent objects to this, that the pupil is too small a body to embrace large objects, and that therefore the whole eye must be engaged in the work of vision. Goutūmū replies, that the seat of vision must be confined to that part of the eye which is made up of light (tézū); and that as the blaze of a lamp is capable of the greatest compression as well as expansion, so the tézū of the eye is possessed of the same quality. When the power of vision falls upon a transparent body, it sees through it, but when it falls upon an opaque body, it rests on the surface. The objector enquires into the proof, that the light [tému] of the eye is confined to the pupil of this member; and Goutūmū, in reply, quotes the case of animals possessed of night-vision, urging, that in them the pupil of the eye is seen to be full of tézū. The objector now urges, that man has only one sense and not five, and that this one is the skin, for that skin comprizes all the five senses. Goutūmū says, if this were the case, then all the impressions of the senses would be one and the same, and we must call seeing, hearing, &c. by one name, contact: but we know, from the voice of all antiquity and of all the shastrūs, that there are five senses; and that the understanding, in its operations, uses all the five senses for the different purposes of life. If we confound the use and certainty of the senses, the power of ascertaining truth will be lost, and men can never obtain final liberation.

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Goutūmū next teaches, that earth possesses four of the five properties of the senses, scent, taste, form, and contact; that water possesses taste, form, and contact; that

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light possesses only form and contact ; that air possesses only the power of sound and contact ; and that to space belongs only the property of sound. He maintains, that the five senses are derived from the five primary elements ; that each sense embraces the property of the element from which it is derived : for instance, the ear^m is derived from vacuum, and hence possesses the power of sound : the nose is derived from earth, and in consequence possesses the power of smell, and so of the rest. But if different properties belonged to one sense, that sense would possess the power of different senses, which is not the case. The objector here observes, that not only scent is found in earth, but a liquid property likewise. Goutūmū admits, that the creator, whether God or nature, has, in all the parts of his work, united different elements, though every element preserves its own properties.

The sankyūs affirm, that the principle of knowledge is one and eternal, and illustrate this idea by the sentence, “ What I formerly saw, that I now touch.” Goutūmū confutes this proposition thus : If you maintain that the principle of knowledge is eternal, you must admit that it is also unchangeable ; but a man often says, “ that which I once knew, I have now forgotten.” Here the greatest change has taken place betwixt the person knowing and the thing known. You, addressing the sankyūs, also maintain, that the understanding takes the form of its own conceptions in whatever becomes the object of knowledge ; but if so, then knowledge can never be one and eternal, for the understanding must change with every object with which it becomes identified. And if the un-

^m The power of hearing is implied.

derstanding be ever the same, then its operations must partake of the same property, and the expression, " I know not," can find no place among men. From hence will appear the falsehood of the doctrine of the sankyū philosophers that the understanding, when emancipated from the influence of visible objects, is spirit or God.

Goutūmū next inquires into the nature of the understanding : is it, agreeably to the Bouddhūs, to be identified with the senses, or, according to a sect of more daring unbelievers, with visible objects themselves ? To these persons he says, Both your systems must be wrong, for, after any one of the senses has been destroyed, and the object too upon which that sense was employed, the man still retains the power of remembering both. If the understanding were the same as the senses, the understanding and the senses would always be united, but we often find one of the senses employed on an object, when the understanding is busy elsewhere. And further, every person is susceptible of desire and abhorrence, but these feelings must be appended to knowledge, for they cannot be parts of visible objects, nor of the senses. From hence then it is evident, that the understanding is something separate from the senses and from visible objects. The charvvakūs, who identify the body with spirit, plead, that as desire and abhorrence have their seat in the body, if knowledge be in union with them, its seat also must be the body : and add, it is plain, that desire must belong to the body, as we see the body, under the influence of desire, full of activity. Goutūmū maintains, that these three, desire, abhorrence and knowledge, must belong to the living principle ; and if a living principle be admitted, inert matter must also be acknowledged, for the body in a state of death is inert, and we are sure it is not then the

subject of desire. &c. The exertions made by the body under the influence of desire are to attributed to the animating and indwelling spirit. Nor can desire, abhorrence and knowledge, be said to dwell in the reasoning faculty (mūnū), for mūnū can do nothing without the animating principle, and it is liable to forgetfulness and changeability. If therefore these three are neither in the senses, in the body, nor in the thinking faculty, where are we to seek for them? They do exist, and they must therefore be sought for in something not yet mentioned, and that must be a living principle, and what we call spirit. Remembrance also must be considered as a quality of spirit, for it partakes of the nature of knowledge, as is seen when it brings to remembrance that which was before known. An objector here asks, how remembrance can be a part of knowledge, seeing knowledge is said to be subject to decay; for how can knowledge give rise to that which it has lost? Goutūmū says in answer, that knowledge produces impressions, and that when these impressions meet with some assistant, remembrance is produced. These assistants are a fixed mind, established truths, that which has been committed to memory, the nature of cause and effect, similarity of form, union arising from dependance, joy and sorrow, religion and irreligion, &c.

Goutūmū next describes the succession of ideas, viz. that one idea remains in the mind only till the next is formed. To this an objector says, if ideas be lost in such a rapid manner, how should impressions be wrought by that which is so transient? Goutūmū says, that the understanding is united to the animating principle as the lightning to the clouds, and not to inert matter; and that therefore ideas being united to a living principle must be

fixed. Another opponent maintains, that as each person possesses five senses, which are the media of knowledge, whenever all the senses are employed at once, a rational agent must be required for each. The sage now answers, that this idea is untenable; for the fact is, that several ideas never enter the understanding at once, but by succession, notwithstanding the senses may all appear to be occupied at the same moment; for the understanding is one. To this the objector says, it is very evident, that a person eating a hard substance has all the senses exercised at once, and has separate ideas connected with the senses at the same moment, as, ideas connected with contact, taste, smell, sound, and form. The sage meets this by saying, that however plausible this may appear, yet the plausibility arises from the rapidity of thought, and that therefore, though every idea arises and dies in succession, yet it appears as though many ideas were formed at once. This is illustrated by the rapid motion of a shaft, which, in a state of extreme velocity, appears to the observer as a regular circle.

The sage next combats the ideas of the sect of the arhūtūs, that the body springs from nature, and has no creator; that mind is a natural faculty of the body; and that the sorrows and joys of the body are to be ascribed to this faculty of body, viz. mind or reason. Goutūmī asks, what nature is, whether it be something identified with things themselves, or whether it be separate from them? If it be said, that it is to be identified with things themselves, then you make the cause and the effect the same; or if you mean that nature is something separate from things, then what have you obtained by your objection? for this which you call nature must be competent

to the work of creation, &c., and this is what we call God.

Goutūmū now explains that which is called doshū, or evil, and mentions three evils as comprehending all the rest, viz *excessive attachment* [ragū], which gives rise to evil desire, to unwillingness to allow the merit of another, to desire of another's wealth, to thirst after wealth, to unwillingness to expend wealth, to unjust desire after another's wealth, to deceit, and to hypocrisy, or religious pride. The next error is *enmity*, from which arise anger, envy, injuriousness, implacableness, and revenge. The third is *infatuation* [mohū], which includes error, doubt, incorrect reasoning, false pride, mistake, fear, and sorrow (as for the loss of some beloved object). Some persons believe, says Goutūmū, that the knowledge of God will at once destroy all these errors; but this is incorrect: by this knowledge the three parent evils will be destroyed, and then, as a consequence, their attendant errors cannot remain; so that, as the commentator says, Divine knowledge is the destroyer, either immediately or mediately, of all error.

After this, Goutūmū proves the existence of spirit in man from the doctrine of transmigration, observing, that if there be the re-appearance of the man, he must have had a previous existence; and that indeed men are born to die, and die to be born.

The shōōnyū-vadēes affirm, that from non-entity all things arose; for that every thing sprung to birth from a state in which it did not previously exist: that entity absolutely implies non-entity, and that there must be

some power in non-entity from which entity can spring : the sprout does not arise from a sprout, but in the absence or non-existence of a sprout. Goutūmā denies that vacuum is the cause of existence ; and affirms that the cause is to be sought in concurring circumstances, for seed when sown cannot spring to life without rain ; or if a latent principle of life, or an embryo state of existence, be pleaded for, this will subvert the universally acknowledged terms of father, maker, &c. The shōōnyū-vadēē admits the necessity of using the terms maker, &c. but maintains that they are mere words of course, and are often used, when the things spoken of are in a state of non-existence, as when men say, ‘ a son will be born,’ or ‘ such a person had a son.’ Goutūmā now asks, Do you mean by this assertion, that the living principle in the seed, or that the seed itself is absent ? You cannot mean the former, for that which is destroyed can never become the cause of existence : if, where the principle of life is wanting, existence may be produced, why is not a harvest possible from seed ground into flour ? And if you mean by non-existence the absence of the seed, I would answer, that non-existence can produce no variety ; but the works of nature are distinguished by an endless variety ; and therefore your proposition is confuted. From hence it is plain, seeing existence cannot arise from non-existence as a cause, that the first cause must be sought somewhere else.

Goutūmā now engages the védantēēs, some of whom maintain that Brūmhū is the only cause of all things ; others that the universe is a form of Brūmhū (pūrinamā) ;ⁿ

ⁿ This word conveys the idea of change, such as that in which vegetables become manure, which afterwards undergoes a change and becomes vegetables, and which are again converted into animal substance, &c.

and others that the universe is a deception (vivūrtū)^o proceeding from Brūmhū; thus excluding every assisting and efficient cause, Brāmhū excepted. Goutūmū, in opposition to these ideas, says, that an assisting cause must be acknowledged; for, unless there were such an assisting cause, we should not see so many changes and fluctuations in the affairs of the universe. The védantēc says, this must be attributed to the will of God. Goutūmū replies, you then admit a something in addition to God, i. e. his will; and this involves a contradiction of your own opinion, and establishes two causes. If you could admit, for the sake of argument, these two causes, then I would urge, that these changes arise only from religion and irreligion; and to affirm that the degrees of religion and irreligion in the world are appointed by the will of God, would be to attach an unchanging destiny to these things, which cannot be admitted; it must therefore be concluded, that the fruits of human actions are the causes of the changes and fluctuations that take place in the world.

A third person rises up in the dispute, and says, True, this must be admitted; the fruits of actions must be the cause, but why then seek for a first cause, which you call God? Goutūmū replies to this, You have no knowledge of divine subjects, nor even of the names of things: was it ever known, that that which is inanimate could create? We must admit a living cause of all things, for actions always imply an agent, and this agent must be a living being.

An opponent, addressing Goutūmū, says, when you use these expressions, *this* is not *that*, or, *this* is not *here*,

^o The shadow of God, or a manifestation of him, which the Hindoos compare to the deceptive appearance of water in an empty vessel.

you divide the universe into existence and non-existence; but in this you err, for non-existence is the same with existence, otherwise there must be an infinite series of non-existences. Goutūmū urges in reply, that if non-existence were the same as existence, we should be able to perceive in it the same qualities of contact, smell, &c. as in material things, but this is not the case. Further, non-existence is one and the same, but those things in which are comprized what we call existence are infinitely various: therefore, that which admits of only one definition, and that which is so infinitely varied, can never be denominated one and the same.

Another opponent is now brought forward, who maintains, that there is no power beyond animal life; and that this animal soul, through the strength of works of merit or demerit, confers all the happiness or inflicts all the misery of men. Goutūmū denies this, and declares, that from the evidence of the senses, and from universal testimony, we perceive that the animal soul is subject to mistake, to incapacity, and to weakness; that actions are evanescent, and that the fruits of works are also destitute of life; therefore, to meet the circumstances of this case, a Being is wanted, possessed of constant wisdom, will, &c. separated from the animal soul, to whom the prayers of the whole earth may be addressed; and this being is spirit—God the creator, the teacher of men by means of the védū, whose existence we ascertain from his works.

Another sect maintains, that the earth in all its forms sprang into existence without a cause and of itself, like the beautiful feathers in the tail of the peacock. Goutūmū says, but when you use the word without a cause [ūnimit-

tū], you admit that there is a word to express a cause [nimittū], and therefore the thing itself must exist.

Goutūmū asks those who pronounce every thing inconstant, as being subject to birth and death, whether they believe that space existed before creation? If there was space, then, beside divisions of time, there may be what may be called undivided time. To another, who affirms that every thing is undecayable, and who founds his opinion on the acknowledged principles of Goutūmū, that atoms and space are eternal, Goutūmū replies, that there is no arguing against the senses : we daily see production and destruction in every form. Should you plead that every thing must be eternal, because it is derived from uncreated atoms, you would be quite as correct in saying, that a broken vessel must be eternal, because the original former of all things was God; and by this opinion you imitate those who are hostile to the being of a God, for you overturn the whole order of creation and destruction which he has established. The opponent asks what these terms creation and destruction mean—Is creation more than an appearance, and destruction more than a disappearance? This question is answered in the Shūddh-Mūnyalokū.

Some actions give rise to immediate consequences, as reading produces immediate knowledge; but the cultivator receives the fruit of his labours at a future period; and in the same manner, the fruits of religious or wicked actions are to be reaped in a future state. Against this sentiment a person rises up and maintains, that as actions do not resemble seed, but vanish as soon as committed, it is not possible that they should produce future misery.

Goutûmû says, from actions arise merit and demerit, and though the actions may not be permanent, the invisible fruits are so. The extinction of evil is called mûkshû, or liberation; birth is an evil, for with birth all evils are inseparably connected. In the same manner both the shastrû and mankind use this form of speech, *good* actions, and *evil* actions; for though actions in themselves are neither good nor evil, yet merit and demerit arise out of them, and hence they are thus designated.

Here a person maintains, that liberation, in consequence of daily unavoidable duties which prevent the practice of religious austerities, is unattainable: these are the duties due to a teacher, to a parent, and to the gods: and these occupying the whole of every day, leave no room for abstraction: to leave these duties unperformed, even in order to enter on the life of an ascetic, would be to violate and not to obey the shastrû. By occupation in these duties distraction of mind arises, and from this anxiety of mind flows various actions; from these a succession of births, and from these births the same round of passion, actions, and births, in an endless succession. How then should a person attain liberation? Goutûmû replies, that God, in the commands he gives, always consults time, place, capacity, and incapacity; and duty at one time would not be duty at another: the duties of a youth (of the student) are not to be practised after that period is passed over.

Goutûmû next enquires into the method of acquiring that knowledge of realities by which liberation may be obtained. The pride of separate existence, or selfishness, having entered the body, produces passion, anger, and those evils which give rise to all the errors of life: when

a person sees a female, though the body be made up of raw flesh and bones, yet, being full of pride and selfishness, he is overcome with attachment to this body, as though it were capable of affording the highest happiness, and says, “ Ah ! Ah ! thy eyes roll about like the tail of the khünjün^p ; thy lips resemble the fruit of the vimbü ;^q thy breasts are like the buds of the lotus ; thy face resembles the full moon ; the happiness of time is all concentrated in thee.” Another thus infatuated, says, “ Thy form is shining as the melted gold in the crucible ; thou resemblest the pleasure-house of cupid ; at the sight of thy breasts through envy the elephant-driver pierces the koombhü^r of the elephant ; the moon sinks into its wane through desire to imitate the shadow of thy face. A touch from thee would surely give life to a dead image ; and at thy approach a living admirer would be changed by joy into a lifeless stone. Obtaining thee, I can face all the horrors of war ; and were I pierced by showers of arrows, one glance of thee would heal all my wounds.”

The person possessed of a mind averted from the world, seeing such a female, says, Is this the form with which men are bewitched ? This is a basket covered with skin ; it contains flesh, blood, and faeces. The stupid creature who is captivated by this—is there feeding on carrion, a greater cannibal than he ? These persons call a thing made up of saliva and bones, and covered with skin, a face, and drink its charms, as a drunkard drinks the intoxicating liquor from his cup. They pursue, as most excellent, the way which has been pronounced beyond measure pernicious by all the wise. I cannot conceive how this (a female) can be that bewitching object to these blind

^p The wagtail.

^q *Momordica monadelpha*.

^r The frontal globes of the elephant which swell in the rutting season.

infatuated creatures ; but I suppose Vidhata (Providence) has made nothing offensive to them. Why should I be pleased or displeased with this body, composed of flesh, bones and fæces ? It is my duty to seek him who is the Lord of this body, and to disregard every thing which gives rise either to pleasure or to pain.

The digūmbūrū sect maintains, in opposition to Goutūmū's opinion that the animal soul is exceedingly rarified and confined to one place, that it is of equal dimensions with the body. Another sect believes, that the body is made up of different members, but that there is no such thing as the animal soul. These sects thus object to Goutūmū, You consider the animal soul as residing in one place, but then how would it be possible for sensation to be realized where the animal soul was not present ? and if there be no parts nor members in it, how can it become united to other things ? Goutūmū complains of the impossibility of carrying on discussion with persons so stupid. Every union in this world is of one or other of these kinds, as the supporter and supported, or as one thing holding some connection with another. Fluids naturally mix with other things, but quicksilver does not possess this property ; and thus the animal soul is united to the body as quicksilver to other bodies, that is, without being blended with them ; or, as the ether, it pervades the whole.

Goutūmū next lays down a method for the increase of divine wisdom, which is by weakening our attachment to visible objects, and by repeatedly fixing our meditations on God. A disciple urges, that these objects draw away the senses by a wonderful power which they have over them, and that therefore, though he approves of thi-

advice, Goutūmū might as well tell him to mount the air as to withdraw his affections from the world, and fix them on God. Goutūmū acknowledges that the work is difficult, rendered so by habit and strong desire ; but recommends that a person should restrain his senses and watch against occasions of gratification, and thus by degrees learn the method of fixing his mind on God. The Gēeta and other works teach us, that liberation is not attained till after many transmigrations spent in learning abstraction.

Here an opponent asks, what proof there is that the merit of a person's efforts to attain abstraction descends from birth to birth till he becomes perfect. What proof is there, he asks, of any birth preceding the present one ? We know only the present time.—Goutūmū says, God has appointed the bounds of human duty, and has declared that some actions will be followed by sorrow and others by joy ; yet, in the practice of what he forbids, men are seen to defy even infinite power ! This could not have been, had not an amazing accumulation of crimes and their consequences, increasing through every preceding birth, been brought to operate upon such persons in the present birth, so as to urge them on to such daring and consummate folly.

Divine wisdom is to be perfected by the practice of the eight kinds of yogū, the particulars of which are to be found in the Patūnjūlū and other shastrūs. The only difference between the Nyayū system and the Patūnjūlū is, that the disciples of the former maintain that body and spirit are distinct ; Patūnjūlū's opinion is, that spirit is not to be associated with qualities, and this of course excludes the agency of spirit over visible objects.

Further, God is said to be, says Goutūmū, the Almighty, by which we are to understand, that he is the collected sum of all energy, and not that he is indebted to foreign sources for his energy.

SECT. XXV — *The Voishéshikū Philosophy.*

To Kūnadū, one of the sages, are attributed the Voishéshikū sōōtrūs, which amount to about five hundred and fifty sentences, or aphorisms. These aphorisms relate to seven subjects (pūdart'hūs) under the following distinct heads, viz. 1. *things*; 2. *qualities*; 3. *actions*; 4. *genus*; 5. *species*; 6. *the inseparable connection of constituent parts*, and 7. *non-entity*. After a long discussion of the different subjects connected with this arrangement, Kūnadū discourses on religion, riches, happiness, and final liberation.

A brief explanation (Vrittee) of these sōōtrūs has been written, as well as a full and a smaller comment, the former entitled Bhashyū, and the latter the Voishéshikū Sōōtropūskarū.⁵ A comment on the Bhashyū was written by Vachūspūtee-Mishrū; but the only work now read in Bengal which has any relation to the Voishéshikū philosophy is that of Vishwū-Nat'hū-Siddhantū, which merely treats of the logical terms of this system and of that of the Nyayū school: in the Nyayū colleges of Bengal the students read that part of Vishwū-Nat'hū's work which relates to the Voishéshikū system, and then study the Nyayū; but the work of the sage is not now studied by any pūndit in Bengal. A few of the most learned bramhūns

⁵ This work is in the library belonging to the Society of Missionaries at Serampore.

of Calcutta, some years ago, attended the lectures of Bodhanūndū-Ghūnēndrū-Swamēē, a very learned bramhūn, born in Dravirū,¹ and obtained from him a few general ideas on the doctrines of the Voishēshikū-school.—For some account of Kūnadū, the founder of this sect, the reader is referred to the 11th page of this volume.

SECT. XXVI.—*The substance of the Voishēshikū system of Philosophy, as taught by Kūnadū, extracted from the Voishēshikū-Sōōtropūskarū.*

On a certain occasion, some of the disciples of Kūnadū waited on the sage, and enquired of him how they might obtain a knowledge of spirit. The sage resolved that he would first, in reply, give them some instructions on religion, and then on those subjects or things connected with the practice of religion.

Kūnadū defines religion thus: those ceremonies by the practice of which Brūmbū-Gnanū, or the knowledge of the divine nature, is obtained, and that by which all evil is for ever removed, we call religion.

Without a firm belief, the duties of religion can never be practised; and this belief must have something better than human testimony to rest upon; and therefore, for the establishment of religion in the earth, God has given the holy writings, and as these have a divine origin, the faith of men may properly rest on their testimony: for the deity himself has no need of these writings; they were de-

¹ This person informed a friend, that he remembered the hoisting of the British flag at Fort St. George. The last time he visited Calcutta, Bodhanūndū had travelled as a pilgrim from Ramēshwūrū to Benares and back again thirteen times, and was then, as he said, going to die at Benares.

signed for man, and it therefore becomes him to receive so important a gift.

But in order to the practice of this religion, instruments are wanting, and this leads to the discussion of *things*, &c. under which head are comprized precisely^a nine divisions, viz. earth, water, light, air, space, time, points of the compass, spirit, and mind.

The sage next brings forward *qualities*, as being inherent in things and made known by them, and these he makes to amount to twenty-four.^x

Actions arise out of things and qualities, and by the union of things and qualities actions become known, and therefore, after explaining things and qualities, the sage discourses on actions. By the knowledge of the excellent fruits of actions connected with sacrifices, ablutions, gifts, &c. as performed with a fixed and ardent mind, men are drawn to practise the duties of religion: and by a knowledge of the future evil consequences of actions, such as visiting forbidden places, committing injuries, eating forbidden food, &c. men are deterred from those actions.

To things, qualities. and actions. belong existence, and instability: things, &c. are also inherent in things, are the material cause and effect, and partake both of genus and species; things produce things, and qualities qualities. but actions produce not actions. Things in their origin destroy neither the material cause nor the effect; but in the production of qualities, both the immediate cause and the effect are destroyed; in the production of effects

^a Some place darkness under the head of *dravyā*, but Kūnādu places it among non-entities, as the absence of light

^x See page 224.

actions terminate; things are possessed of qualities, action; and constituent parts. Qualities are inherent in things; they do not possess qualities. Action is confined to one thing; it contains neither qualities nor effects; action in its operations is not dependent on effects. One cause gives rise to many effects, viz. to union, to separation after having been united, to speed, &c. To produce one effect the union of several parts are sometimes necessary, as, to throw a substance upwards, the union of the hand with the substance, heaviness in the substance, and effort in the thrower. No effect can exist without a cause; this is a settled axiom. Should this be opposed, we may as well add, that where effects are not visible, there is no cause. The understanding, when under the influence of common and distinct ideas, distinguishes between that which is common, and that which is particular. In things, qualities, and actions, that which is common is found to a great extent, and that which is particular is more scarce. If it be asked, whether the term, common, here used, be something distinct from things; it is answered, that this term is originally and necessarily connected with things, and is not therefore separate from them. It is customary to apply the terms existence and non-existence to things, qualities, and actions, but this indiscriminate application of these terms has thus arisen—existence which belongs to a species implies non-existence.

[In the same manner, the author goes on to define the nature of things, and to explain terms in a metaphysical manner; but as this can be little interesting, the reader is referred for similar information to an extract from the work of Vishwū-Nat'hū-Siddhantū, in the 228th and a few following pages of this volume.]

The existence of God is inferred from the existence of names and things. Our knowledge of the existence of space arises from the perception of ingress and egress, and the particular properties of sound. God hath given men a knowledge of the points or quarters, in order to teach them the nature of space and distance.⁷ To time belong first, second, indivisibility, duration, and swiftness. It embraces the past, the present, and the future. Time, speaking generally, has been given to regulate the affairs of the world, and upon time all things depend. Respecting sound, various opinions have been entertained: some have called sound a substance or thing, others affirm, that it is to be classed with qualities, but must be considered as subject to destruction; others assign it a place among qualities, but pronounce it to be indestructible; and others affirm, that sound is possessed of inherent signs. Kūṇadū, in solving all these doubts, has followed Goutāmī in a great measure, and to him we must refer.

[The author next describes the particular properties of the primary elements: for a similar description of which see the pages above referred to.]

Kūṇadū admits the evidence of the senses, as well as that derived from inference and from sound, but includes all evidence from comparison and from the necessity of a case in that from inference. Doubt, says the sage, arises when we have an imperfect view of that which we once saw perfectly, and when similarity opposes decision of mind: thus, when horns are seen at a distance, it is not certain whether they be those of a cow or a buffalo. Doubts also arise, when, after examining a subject, a person hesitates respecting the certainty of the conclusions

⁷ See page 229.

he has drawn; and other doubts refer to the failure of a calculation or prediction. On the subject, whether sound be uncreated or not, the opinions of Goutūmū and Kūnadū are the same.* Kūnadū denies that sound can be a substance, since all substances are found in a mixed state, but sound unites with nothing but vacuum.

Our common ideas are derived from the union of the animal soul with the mind and the senses. There is an evident union between the senses and the objects they lay hold of; this is an acknowledged fact; but this fact involves the necessity of acknowledging another, that there must be a spirit to carry on this union between the senses and their objects. To this an opponent refuses his assent, declaring, that the senses are their own agents, the ear hears, the eye sees, &c. Kūnadū denies that the senses have the power of knowledge; and the opponent admits, that the senses have not this power in themselves, but that the body in itself is possessed of life, and directs the members. Kūnadū denies that the body possesses a living principle, since atoms, which originate all bodies, are not living particles. But, should any person still resolve to maintain that bodies possess a living principle, I would ask, says the sage, why then have not dead bodies this living principle? And I would ask another question respecting the senses, Why is there the remembrance of objects formerly seen after the power of vision has been destroyed?

It is objected by others, that mind or reason is the living principle; but Kūnadū says, How is it then that persons frequently say, 'Such a subject is not in my mind,' that is, I have forgotten it. That must be the

* See page 251.

agent or living principle in man which is the source of religion and irreligion, and which says, 'I am happy—I am miserable.' I [personal identity] cannot be identified either with spirit or body separately; there must be a second person; spirit separate from body does not use I, nor does [a dead] body separate from spirit; but in the use of I, both are necessary.

Another proof of the existence of spirit in man arises from the unassisted inhalement and expulsion of vital air. Should a person object, that this arises from effort in the body, it is asked, where is this effort to be seen when these operations take place in a time of profound sleep? If any effort be allowed, it must be confined to the place in the body from which the vital air proceeds. A further proof of the existence of spirit in man is found in the opening and closing of the eye-lids without effort, which motion ceases at death. And another proof arises from the increase of the body, the healing of a wound or a broken bone in the body, from the progress of the mind towards a desired object, from joy and sorrow, from envy, and from effort. An opponent observes, that the evidence of the senses is always preferred to that from inference and from comparison, but that here the evidence of the senses is altogether in favour of the proposition that these effects arise from the body itself and not from an inhabiting spirit. To this Kūnadū replies, that these effects cannot be attributed to body, otherwise the actions of a person when a child and when an old man cannot be those of the same person, for, if we speak of the body merely, it is not the same body. Further, we perceive that when a person unites himself to the good, or to those who obey the shas-trū, he becomes like them in goodness; and if he becomes united to the wicked, or to those who disregard the shas-

trū, his character takes the form of theirs; but these changes must belong to spirit, for in these unions the body remains the same.

Some persons affirm that nature alone has given existence to things. This Kūnadū denies, and offers this proof of a separate cause, that every thing around us manifestly owes its existence to a cause separate from itself. The names given to things prove the same fact, as father and son, &c. If therefore it were to be conceded, that nature can give rise to existences, still names are not to be attributed to nature. You must also acknowledge, adds the sage, that there must be a separate power which gives the pleasures derived from sight, taste, smell, &c. If you contend that this power resides in the senses, it cannot be allowed, for nothing but a living being is capable of pleasing and painful sensations; these cannot exist in the senses themselves. Should you, in answer to this affirm, that the senses are themselves possessed of a living principle, since we say, the eye sees, the ear hears, &c., I would ask, Why then does not the eye always see, &c., and who is the speaker who says, I remember to have seen, heard, or tasted such a thing? Further, with some one of the senses you performed an action of merit or demerit, and that sense was afterwards destroyed: in the absence of that sense, who shall partake of the fruits of that action?

The objector next urges, that the body is a collection of atoms which contain a living principle, and that this living principle is not something separate from the body, but inherent in atoms, and therefore diffused through the whole body. To this Kūnadū says, By this argument you deny the existence of inanimate matter, for if atoms be

animate, and this be an atom-formed world, then all matter must be life; for this is a settled maxim, that the nature of the cause is always seen in the effect: why then do we not see matter possessed of life? The objector says, the animating principle is there, but it remains in a concealed and latent state. Kūnadū says, This proposition can never be established, since all mankind allow this distinction, that motion is an essential property of that which is animated; but in senseless matter motion is not found. The opponent refuses to admit the testimony of the multitude, that is, of all mankind, who, he says, are not capable of comprehending subtile essences. Kūnadū says, if you refuse assent to universal opinion, the common proverb must be false, "that a hare has no horns," for it may have horns in a latent or concealed state.

Kūnadū next attempts to prove, from the existence of anxiety arising from desire and aversion, the existence of a spirit separate from body, or matter, since these emotions are excited by a perception of the good or evil arising from certain things, so that good is sought, and evil is avoided. But this perception of the benefits arising from certain actions, and the evils arising from others, and also this anxiety, arising from this perception, to embrace that which produces good, and to avoid that which produces evil, are attributes of spirit; and as we find these perceptions and this anxiety existing in ourselves, we infer, that they must exist in others, since they possess with us a common nature, and from thence we ascend up to a first cause, distinct from matter.

When an animal soul, through having the consequences of good and evil actions attached to it, is about to assume

human birth, it is united to a single atom, and to this others are added till a regular body is formed. In cases where merit preponderates, an excellent body is formed, and where demerit abounds, an inferior body.

Atoms are globular, and they exist in a most subtile state. Their union, retaining their independence, is very wonderful. Their extension, as the consequence of union, is to be attributed to the effects of merit and demerit. Their bulk arises from accessions of atoms. One atom is invisible, and so are two, but when a third is added, the substance formed resembles a mote in the sun. In this congregated and dependent state, atoms are not eternal.

Atoms are uncreated, and are of four kinds, from which arise earth, water, light, and air. These remain distinct^a till substances become visible. When the animal soul is to be united to a body, the atom to which it is to be united begins to be agitated,^b till at length it becomes unfixed and separated from its former union, and then unites itself to the soul.

Objects too minute to be visible are placed under the class of atoms, and every thing diffused is called mūhūṭ. Atoms and thought belong to the former, and the division of the points, time, space, and spirit are all denominated great mūhūṭ. He who is possessed of the qualities belonging to great mūhūṭ, enjoys an affectionate relation to all things.

^a In consequence of this opinion, that the different kinds of atoms remain distinct (vishéshū), this sect is called Voishéshikū.

^b The agitation in this case is attributed to what is called the divine vishéshū shūktee, or the separate (distinct from the common) energy of God.

Some persons plead for the existence of innumerable minds in one individual. Others endeavour to establish the doctrine of five minds to agree with the senses. Kūnadū contends for one reasoning faculty in each individual; the multitude of forms assumed by this one mind, says the sage, arises from its union to visible objects: fire is one, but it assumes various colours from its connection with the varied properties of the combustible which it consumes. It is further to be considered, that as visible objects are not formed at once, so it is with mind, it embraces objects by degrees. Mind, he adds, is an exceedingly subtle thing, and its flight is indescribably rapid. In the production of thought, the senses are the inferior helpers, but mind is the chief helper to spirit in the acquisition of knowledge. Mind is a single power, but is possessed of five faculties corresponding with the senses, by which its capacities are multiplied; but the opinion, that each sense has a distinct power, called mind, is a mistake. If it be said, that by its union to the senses the mind acquires as many kinds of knowledge at once, this is also mistake; for when a person partakes of that which is sweet, he has not at the same time the taste of that which is bitter. When the mind retires to the tubular vessel called *médhya*, sleep ensues. When it retires into a particular part of this vessel, called *pooreetūtee*, profound sleep follows.

In discussing the various opinions of the sages respecting the body, viz. whether all the five elements, or four, or three, or two, or one, only be employed in its construction, Kūnadū contends first against those who plead that the five elements are all found in the body, and who support this opinion by urging observation and the necessities of the body, and maintains, that if the body con-

sisted of five elements, this would be seen, as it would display the visible appearance of those elements, or rather be the very elements themselves. In a similar manner he objects to the three other opinions, and at length gives his own, that the body is composed of one element, earth, and that water, air, light, and vacuum are mere adjuncts. To confirm this idea, he adds, that scent is evidently the prevailing and only abiding quality in bodies: the other properties, form, taste, sound and touch, are subject to decay, but scent never leaves either a living or a dead body.

Bodies are formed in the womb, in eggs, from seeds, and are raised by fermentation. Trees are bodies in which the consequences of merit and demerit are received. If so, some one asks, why do they not unite and copulate as other bodies? Kūnadū accounts for this by supposing that desire in trees is less vigorous.

Desire is excited by the hope of pleasure[†], and aversion by the fear of misfortune. Desire and aversion are caused by the impressions or habits which arise from indulgence, till the person is transformed into the object of his desire or aversion: thus a man who is absent from the object of his affections sees in imagination, and with the senses too, only this object, and, in the same manner, a person once bitten by a serpent sees nothing but serpents. Desire and aversion are also to be ascribed to the influence of the actions of a former birth upon the present birth, for a child knows nothing of unchaste desires; he does not learn them of others; still, at a certain age, they rise in his mind: from whence can they come, but from the baneful influence of the actions of former births?[‡] These

† The Hindoos believe, that the dispositions of a person in a new trans-

passions are also to be referred to species : men are attached to rice, deer to grass, and the young elephant to thistles; the dog has an aversion to the shakall, the parrot to the snake, the buffalo to the horse, and the crow to the owl.

Kūnadū now decides a number of points respecting religious duties: All actions derive their necessity from our ideas respecting the present or a future state. In the pursuit of secular concerns a person is not to expect the benefits peculiar to a future state, nor in duties connected with the invisible world are visible fruits to be sought; invisible benefits refer to the pleasures of heaven, or to absorption. The following duties procure invisible benefits: bathing in holy places; fasting on holy days; abstinence from sexual intercourse; the study of the védū in the house of a divine teacher; after having given birth to a son and passed the age of fifty years, becoming a hermit, and practising the duties of such a character in a forest; the offering of appointed sacrifices; gifts of cows, gifts to the starving, &c.; the purification of all things before use by prayers and ablutions; observation of the right posture, and of holy times, as lunar days, &c. in the performance of religious duties; repetition of prayers or incantations; observation of the duties attached to the different seasons of the year, to the four different states, the four casts, &c. &c. The merit arising from the performance of these duties belongs to the

migration are not necessarily the exact counterparts of those possessed in a preceding birth, but are regulated by the preceding actions: they further profess that millions upon millions of actions unexpiated or unenjoyed are laid up for and against every individual, and that the fruits of only a few actions are enjoyed or endured in one birth: so that every person not an ascetic lies under almost infinite arrears, and his transmigrations appear interminable.

animal spirit. In the performance of duty, the primary cause is the soul in contact with mind; the exciting causes are, the fruits promised in heaven, and a strong religious faith.

Actions are religious or irreligious according to the motive which inspires the individual. When this is pure, or when a rigid faith is exercised, when the mind is fixed and calm, when the zeal to adhere strictly to duty as enjoined in the shastrū is warm, when the rules of the shastrū regulating the duty are observed, it is religion. Religion becomes irreligion, when the person practising its duties constantly indulges worldly desires, excessive attachment, irregularity, unbelief, pride, desire of praise, evil qualities, &c. &c.

As long as religion and irreligion [rather merit and demerit] exist, birth is a certain consequence. At the termination of the endurance or enjoyment of the assigned quantity of joy or sorrow attached to any particular birth, the body dies. Religion and irreligion, at birth, taking the form of the senses, the body and the understanding become united to them, and the dissolution of this union is death. The world therefore is nothing but inevitable life and death: the dissolution of this union is identified with liberation.

In reply to some who maintain, that all visible objects are shadowy, unsubstantial, and worthless, Kūnadū maintains, that material objects are not to be despised and rejected, since the most important future effects, as merit and demerit, arise out of them: we must therefore, in this respect, consider them as equal to realities [sūt].

In answer to those who maintain that the world is eternal, and that birth and death are not realities, since death is only disappearance for a moment, Kūnadū says, you call existences eternal, on account of a prior state; but this implies that actions, form, and qualities are eternal likewise; yet this cannot be admitted, for who speaks of actions, form, and qualities as being eternal? Your opinion also destroys the possibility of prior non-entity and succeeding destruction, and yet this non-entity and destruction are allowed by all.

There are four kinds of non-existence, the first belongs to the distinctions of things; the second to the natural absence of things, as a rabbit is destitute of horns; the third to the destruction of any thing; the fourth is thus illustrated, an unborn child is said not to be, but as soon as born the non-entity is destroyed. By the consent of all nations, and all shastrūs, the doctrine of a non-entity separate from entity is established. Should any one be so stupid as to refuse his assent to this, then let him affirm that entity and non-entity are the same thing; or let him say, that when God created the universe, there was something which he did not create.

To yogēēs belong two degrees of knowledge: in one instance the yogēē is compelled to reflect within himself or to consult with spirit, before he can reveal the hidden things respecting which he is interrogated, while the perfect yogēē can at once reveal all things.

Liberation is to be obtained by listening to the descriptions of spirit contained in the shastrū, by meditation, by the acquisition of the knowledge of yogū, by perfecting fixedness of mind, by correct posture during yogū, by

restraining the breath, by retaining in subjection the powers of the body and mind, and by the vision of spirit in the animal soul. By these attainments, former merit and demerit are destroyed, and those actions, inseparable from a corporeal state, from which merit and demerit would in other cases arise, cease to possess either merit or demerit; the desires of the mind after sensible objects are extinguished, and hence future birth is wholly prevented, and all sorrow annihilated: this is liberation.

SECT. XXVII.—*Of the Mēemangsa^d Dūrshūnū.*

Of the three divisions of the védū, the first relates to ceremonies: this portion Joīminee has attempted to explain in his sōōtrūs, and in the Pōōrvū-Mēēmangsa, sometimes called Mēēmangsa, which terms, in this case, import, that the writer has rendered the meaning of the védū certain. This work contains twelve chapters, each subdivided into four sections. The name of the first commentator on these sōōtrūs was Shavūrū, whose work was afterwards explained by Ranūkū; these works have met with commentators in Bhūttū and Vachūspūtee-Mishrū; since which period a number of works have been written on the doctrines of this school, principally, however, in the form of comments on the originals. The Dhūrmū-Dēēpika, the Ūdhikūrūnū-Mala, and the Shastrū-Dēēpika, three abridgments, as well as a comment on the Shastrū-Dēēpika, are read by a few Bramhūns in Bengal. Many dūndēes at Benares, and a still greater number of learned men in the Deccan, study the works of this philosophy. A few years ago, Bodhanūndū-Ghūnēndrū-Swamēē, a dūndēē, visited Bengal, and gave lectures on

^d From manū, to decide.

this philosophy at Calcutta. A pupil of his, Shobha-Shastrē, at present one of the pūndits in the Sūdür Déwanē court at Calcutta, is perhaps the best acquainted of any person now in Bengal with the works which have been written on the doctrines of this school: it is said that he has made an abridgment from the sōōtrūs of Joiminee, and, as is not uncommon among the Hindoo writers, is preparing an explanation of his own work before it is published.

SECT. XXVIII.—*Treatises still extant belonging to this School of Philosophy.*

The sōōtrūs of Joimineē.—The Bhashyū, by Shavūrū.—A comment on ditto, by Ranūkū.—Comments on these works by Bhūttū and Vachūspūtee-Mīshrū.—The Sūtē-kū-Shastrū-Dēēpika, by Somū-Nat'hū.—The Ūdhikūrūnū-Koumoodē, by Oodchyū.—Another work under the same name, by Dévū-Nat'hū.—The Bhūttū-Dēēpika.—The Nyayū-Rūtnū-Mala.—A comment on ditto, entitled, Nyayū-Rūtnakūrū.—The Joiminee-Nyayū-Mala.—The Mēēmangsa-Nyayū-Vivékū.—The Ūdhikūrūnū-Pūribhasha.—The Mēēmangsa-Vartikū.—The Vidhee-Rūsayūnū.—The Oopūdéshū-Sōōtrū, by Joiminee.—The Shastrū-Dēēpika-Vyakhya, by Chūmpūkū-Nat'hū.—Another work under the same name, by Somū-Nat'hū.—The Kūrmū-Prūdēpū-Bhashyū.—The Mēēmangsa-Bhashyū.—The Mēēmangsa-Nyayū-Prūkashū.—The Mēēmangsa-Sōōtrū-Dhidhētee.—The Dhūrmū-Dēēpika, by Krishnū-Yūjwūnū.—The Mēēmangsa-Sarū.—The Mēēmangsa-Sūngrūhū, by Krishnū-Nat'hū.

SECT. 'XXIX.—*An abridgment of the Doctrines of the Mēemangsa School, translated from the Dhūrmū-Dēē-pika, the Mēemangsa-Sarū, and the Mēemangsa-Sūn-grūhū.*

Sound is uncreated; it is of two kinds, that which is produced by an impression on the air, or simple sound not requiring an agent, as, the name of God: simple sounds may also become known by impressions on the air. This may be thus illustrated, the state of the sea in a perfect calm represents simple uncreated sound, but the sea in a state of agitation represents sound as made known by an agent.

Symbols of sound, or letters, are uncreated, as is also the meaning of sounds. For instance, when a person has once pronounced 𑖅 kū, however long he may continue to utter kū, kū, it is the same sound, sometimes present and sometimes absent; but sound is never new: manifestation alone is new by an impression made upon the air. Therefore sound is God (Brūmhū), and the world is nothing but name.

The védū has no human origin, but contains in itself evidence of a divine origin, and comes forth as the command of a monarch. It is incumbent on men to receive as divine those works [of the sages] which are found to agree with the védū, to contain clear definitions of duty, and which are free from contradictions.

What is religion? That which secures happiness. If it be asked, why we should regard religion, it is answered, that it flows from the divine commands which have no human origin. The commands and interdictions by which

men are excited to duty and deterred from evil, are called vidhee, a law.

Should any one say, then I have nothing to do with other kinds of instruction, since this alone is pronounced to be divine. To this it is replied, that forms of praise, motives to duty, and religious practice, are auxiliaries to the divine law, and have therefore a relative sanctity and obligation.

There are five modes of ascertaining the commands of God ; first, the subject to be discussed is brought forward ; secondly, questions respecting it are to be stated ; thirdly, objections are to be started ; fourthly, replies to and refutation of these objections ; and fifthly, the decision of the question. He who acts in religion according to the decision thus made, does well ; and so does he who rejects what will not bear this examination ; but he who follows rules which have been hereby condemned, labours in vain.

Those actions from which future happiness will arise, are called religious or good, because productive of happiness ; and those which give birth to future misery are called evil on account of their evil fruits^f. The divine commands are to be observed according to time, to personal qualifications, &c., but the divine interdictions are to be obeyed at all times. This obedience refers to a series of conduct directed by these commands, whether positive commands or prohibitions.

^f Here, among many others instances [see page 264], the fatal incorrectness of the Hindoo theology is apparent : Joiminee maintains, that actions of themselves have in them neither good nor evil ; that their nature can only be inferred from the declarations of the védû respecting them, or from future consequences. In other words, murder is not an evil unless punishment falls upon the offender. The Hindoos appear to have no idea of *moral evil*.

There are three incentives to duty : 1. The promises which relate to personal benefits ; 2. to visible benefits ; and 3. to those which draw the mind to an assured persuasion of the certainty of possessing future benefits : the last incentive relates to the natural perfections of God, to the benefits following the performance of ceremonies, to future rewards, to the nature of these rewards, to the miseries of neglecting duty, to the rewards obtained by the pious in former ages, to the praise of holy sages, &c.

Of all the works on the civil and canon law, that of Mūnoo is to be held in the greatest reverence, for Mūnoo composed his work after a personal study of the védū ; other sages have composed theirs from mere comments.

He who wishes to practise the duties of religion, must, with a pious mind, study the sacred writings, not perverting their meaning according to his own wishes or opinions : nor confounding one part with another ; nor suffering himself to fall into an endless perplexity of ideas ; nor mistaking the rules of the shastrū ; nor refusing the most entire subjection to these rules ; nor indulging doubts, where different duties are mentioned, a regard to which leads to the same benefits ; nor embracing a meaning unworthy of the shastrū ; nor neglecting to enquire into the nature of duties, as whether they can be performed with ease or with difficulty.

From the evidence of things which God has afforded, especially the evidence of the senses, mistake cannot arise either respecting secular or religious affairs : by this evidence all secular and religious actions are perfected. If it were otherwise, then the whole economy of things respecting both worlds would be destroyed. Where there

may exist error in this evidence, it will diminish, but it cannot destroy the nature of things. If there be an imperfection in seed, the production may be imperfect, but its nature will not be changed. If it be then asked respecting the seat of error and inattention, we affirm, that they are found in the reasoning faculty, and not in the senses; and that they arise from the confused union of present ideas (ūnoobhūvū) with recollection.

Some affirm, that ideas are received into the understanding separately, and never two at the same instant. This is incorrect, for it must be admitted, that while one idea is retained, there is an opening left in the understanding for the admission of another; this is particularly evident in arithmetical calculations, as, one added to one makes two.

The shastrū teaches, that each individual should attend to duty according to that degree of virtue which he possesses: he who has acquired the qualifications requisite to the perfect accomplishment of all that which is enjoined in the sacred books, is bound to act accordingly, and he who possesses only one virtue, is under obligation to obedience so far as he is hereby qualified. The rewards of the perfect will be great, while the recompense of those less perfect will be diminished.

The védū has in some parts forbidden all injury to sentient creatures, and in others has prescribed the offering of bloody sacrifices. Joiminee explains this apparent contradiction, by observing, that some commands are general, and others particular; that the former must give way to the latter, as a second knot always loosens in a degree the first: so, when it is said Sūrūswūtēē is alto-

gether, white, it is to be understood not literally, but generally, for the hair and eye-brows of this goddess are not white. Therefore in cases where general commands are given, they must be observed with those limitations which are found in the shastrū.

The promises of reward contained in the shastrū upon a minute attention to the different parts of duty, have been given to draw men to the performance of their duty in a proper manner, rather than with the intention of fulfilment; but where they produce a right effect, and tend to perfect the performance of the whole duty, they are of the highest importance, since they secure the real reward which the shastrū has promised after the merit is acquired which follows the completion of certain duties. Still, however, he who has begun a ceremony, but in consequence of impediments is unable to finish it, shall not be unrewarded.

The benefits arising from those rules of the shastrū which relate merely to the duties of social and civil life, the division of property, the punishment of crime, &c. are confined to the present state. The rules which relate to religion, and are connected with promised benefits, are to be referred to a future state; as well as others, the benefits of which are to be enjoyed both in the present and in the future state.

Some commands are to be gathered from interdictions. From one law, according to the dispositions and actions of those who are subject to it, a great variety of consequences arise. Works give birth to invisible consequences, propitious or unpropitious according to their nature; and, beside works there is no other sovereign or

judge. These consequences, ever accompanying the individual as the shadow the body, appear in the next birth, according to the time in which the actions were performed in the preceding birth. Works rule, and men by them are led or driven as the ox with the hook in its nose.

The doctrine, that at a certain period the whole universe will be destroyed at once (*mūha-prūṭyū*), is incorrect. The world had no beginning, and will have no end : as long as there are works, there must be birth, as well as a world like the present, to form a theatre on which they may be performed, and their consequences either enjoyed or endured.

The progress of all actions, whether they originate in the commands of the *shastrū* or in the customs of a country, is as follows : first, the act is considered and resolved upon in the mind ; then it is pursued by means of words, and lastly it is accomplished by going through the different parts which are essential to the action. Hence it follows, that religion and irreligion refer to thoughts, words, and actions. Some actions however are purely those of the mind, or of the voice, or of the body. The virtue or the vice of all actions depends on the state of the heart.

The opinion of a sage of the school of Joiminee is here given : God is simple sound ; to assist the pious, in the forms of meditation (incantations), he is represented as light ; but the power of liberation lies in the sound God —God. When the repeater is perfect, the incantation, or name repeated, appears to the repeater in the form of simple light or glory.

The objects of worship which are within the cognizance of the senses, are to be received, for without faith religious actions are destitute of fruit : therefore let no one treat an incantation as a mere form of alphabetic signs ; nor an image as composed of the inanimate material, lest he should be guilty of a serious crime.

There are four different characters in the world : he who perfectly observes the commands ; he who practises the commands, but follows evil ; he who does neither good nor evil, and he who does nothing but evil. If it be asked respecting the third character, it is observed, that he also is an offender, for he neglects that which he ought to observe.

SECT. XXX.—*Other Systems of Philosophy.*

The whole of the Hindoo philosophy may be said to be comprized in the six dūrshñūs ; yet it is proper to add, that there have existed in India several other sects, the Shatwūtū, the regular Pouranics, the Khündñūs, the Bouddhūs, &c. Of these four sects, we shall here take a slight notice.

SECT. XXXI.—*Of the Doctrines taught by these Sects.*

Previously to the time of Ramanoojacharyū the Shatwūtū sect had sunk into oblivion, but since that period a body of persons called by this name has always been found in different parts of India : at present they are most numerous in Kūrnatū.—These persons study the work of Ramanoojū, and a comment by Tatacharyū ; also the essence

of these writings as selected and formed into a separate treatise by Arūshamū-Palūṅ-Vyūnkūtacharyū, and another treatise, containing remarks on the doctrines of this sect, by Rūghoo-Nat'hū-Dēēkshitū.—Their opinions appear to be in substance as follow: God is possessed of form; the terms government, participation, effort, desire, motive, cause, &c. are wholly inapplicable to a being destitute of form or body. Those who have spoken of God as destitute of form, meant only that he was not clothed with a body derived from the primary elements. The mind regulates, through actions, the future destiny, but mind is an appendage to body, and not a part of abstract spirit. From the divine form proceed rays of glory, so that God appears as a body of light. The deity is perfect joy. Creation arose from his will; and the desire to create, from that energetic joy which is essential to the divine nature. As soon as the mundane system was formed, God entered it, and began to display all the operations seen in the visible universe.—In obtaining liberation, devotion is more efficacious than wisdom or ceremonies. A future state of bliss is connected with a residence near the deity in the unchangeable abode of the Divine Being. This sect rejects the idea of absorption, pleading that it is far more pleasant to drink the sweet and cooling draught, than to be lost in the ocean; and that the highest happiness of which we are capable is to be near the deity, partaking of his overflowing blessedness.

Although the pooranūs appear to have led the people to the popular mythology rather than to philosophical enquiries, they still abound with speculations from which many systems of philosophy might be formed. One system, it is well known was taught by Lomū-Hūrshūnū, who attracted around him many disciples, and formed a dis-

ting sect.³ The doctrines which this sage appears to have taught comprized, among others, the following: Narayññ, the supreme cause, possesses a visible form. For the purposes of creation, &c. he assumes the names of Brñmha, Vishnoo and Shivñ, under each of which names some one of the three qualities prevails. For the good of mankind, Narayññ has been frequently incarnate, either as a divine teacher, as a leader or guide, or as a hero. In the different forms of the gods, to meet the immediate and private wants of mankind, as, to remove diseases, &c. he assumes various shapes. "The worship of God is to be performed by bodily services, such as bowing to his image, doing menial service in a temple, &c.; by words, that is, by reading, singing, repeating his name, &c., and by the mind, as meditating on the forms which he assumes."

Shrē-Hñrshñ, the author of the Noishñdhñ, a poem, is said to have taught, in a work called Khñndññ, a system of philosophy different from all the ðñrshññs, and to have received in consequence thē name of Khñndññ-karñ, or the destroyer; but the author has not learnt in what points he differed from the ðñrshññs.

Amongst the Bouddhñs there were six sects of philosophy, some of which taught doctrines similar to many of those of the orthodox sects, but all agreed to explode an intelligent separate first cause. As the author has given some account of these sects and of their principles, he begs leave to refer the reader to them.

³ In Bengal, at present, those who are called pouranics are persons who have merely read some one or more of the pooranñs.

SECT. XXXII.—*Of the Law Books, or Smṛtee^h
Shastrūs.*

The Hindoo legislators united in their persons the character of the philosopher, the law-giver, and the hermit. They never appear to have formed a distinct body of civil and criminal law, for we find almost every religious duty and ceremony mentioned in the works called smṛtee, as may be seen by a slight inspection of the translation of Mūnoo by Sir W. Jones, and of the following list of books still extant. The original smṛtees are said to have been compiled from the védū by certain sages, Mūnoo, Ūtree, Vishṇo, Harēētū, Yagnūvūlkyū, Ooshūna, Ūngira, Yūmū, Apūstūmbū, Sūmvūrttū, Katyayūnū, Vrihūspūtee, Pūrashūrū, Vyasū, Shūnkū, Likhītū, Dūkshū, Goutūmū, Shatatūpū, and Vūshisht'hū, accounts of whom will be found in the first chapter of this volume. Each of these sages, it is supposed, wrote a separate volume under the different titles of law. The modern smṛtees give quotations from these ancient writers in confirmation of the opinions maintained by their authors; but if we except Mūnoo, it does not appear that the entire work of any one of the sages has survived the ravages of time; the sentences of Yagnūvūlkyū, found in the comments of Mitakshūra, Ūpūrarkū, and Vēērūmitrodūyū, cannot be the whole of the work of Yagnūvūlkyū.

^h From smṛee, *to remember*.

ⁱ This is the opinion of the Brahmins, but a respected friend says, "I believe all the ancient smṛtees are in the College library; some of them are comprized in a few pages, but I have no doubt of their being all extant."

SECT. XXVIII.—*List of the Law Books still extant.*

Ancient works.—Mūṇoo, the work translated by Sir W. Jones.—A comment on ditto, by Koollookū-bhūttū.—Another by Médha-tit'hee.—Mūṇoo-sūnghita, an abridgment of Mūṇoo.—Extracts, or the works of Ūtree, Vishṇoo, Harēētū, Yagnūvūlkyū, Ooshūna, Apūstūmbū, Sūmvūrttū, Boodhū, Vrihūspūtee, Vyasū, Shūnkhū, Likhītū, Dūkshū, Goutūmū, and Vūshisht'hū.—Yagnūvūlkyū-sūnghita, explanation of the sentences of Yagnūvūlkyū.—Dēēpū-kūlika, a comment on the work of Yagnūvūlkyū, by Shōōlūpanee.—Another by Ūpūrarkū.—Mitakshūra, another comment on the same work.—Mitakshūra-tēeka-soobodhinēē, a comment on the Mitakshūra.—Another by Balīm-bhūttū.

Works on the Duties of Kings.—Rajū-dhūrmū-kous-toobhū.—Rajū-vyūvūharū*-sūngrūhū.—Vyūvūharū-madhūvū.—Vyūvūharū-chintamūnee.—Vyūvūharū-matrika.—Vyūvūharū-tūtwū.—Vyūvūharū-mūyōōkhū.

Works on the Law of Inheritance.—Mūddūnū-parijatī, one of the ancient smṛitees.—Dayū-bhagū.—A comment on ditto.—Other comments on ditto by Mūhēshwūrū, Shrēē-Nat'hū, Ūchyoōtū, Rūghoo-nūndūnū, and Shrēē-Krishnū-tūrkālūnkarū.—Dayū-rūhūsyū.—Vivadū-chintamūnee.—Vivadū-rūtnakūrū.—Vivadarnūvū-sétoo.—Dayū-nirnūyū, by Shrēē-kūrū.—Dūttūkū-dūrpūnū, on adopted children.—Dūttū-mēēmaṅsa, on ditto.—Vivadū-tandūvū, by Kūmūlakūrū.—Sūtwū-vicharū.—Sūtwū-rūhūsyū.—Vivadū-chūndrika, by Ūnūotū-ramū.—Viva-

* This word should be sounded somewhat like *vērūharū*, though the exact sound cannot be given with the Roman alphabet.

dū-bhṅgarnūvū.—Dayū-tūtwū.—A comment on ditto by Kashēē-ramū-vachūspūtee.—Nirnūyū-sindhoo.—Nirnūyamaritū. — Vivadū-chūndrū. — Vivadarnūvū-sarū. — Mūddūnū-rūtnū-prūddēpū.—Dayū-sūngrūhū, by Shrēē-Krishnū-tūrkālūnkarū.—A comment on the Dayū-vivékū, by ditto.

Works relative to the Canon Laws.—Acharū-chūndrika. Anhikū-tūtwū, on the daily duties of Hindoos.—Anhikacharū-tūtwū.—Acharū-sarū-anhikū-vidhee, on different duties.—Acharū-chūndrika. — Acharū-prūddēpū. — Sūdacharū-sūngrūhū.—Acharēndoo-shékhūrū.—Acharadūrshū.—Sūdacharū-chūndrodūyū.—Acharū-mūyōōkhū.—Tit'hee-kūla, on the duties to be performed on lunar days, by Bhūvū-dévū.—Prūyogū-sūngrūhū, an abridgment.—Chūndogū-bhashyū.—A comment on ditto, by Goonū-Vishnū-bhūttū.—Ūdbhootū-dūrpūnū, by Madhūvū.—Gūnga-vakya-vūlēē, on bathing in the Ganges, gifts, &c.—Sūmbūtsūrū-koumoodēē, on all the ceremonies of the year.—Dhūrmū-sūngrūhū, a work on various ceremonies, by Pūrū, hūngsū pūrivrajūkū.—Shantēē-mūyōōkhū, on the means of averting evil.—Vasoo-dévū-pūddūtee, of setting up and worshipping the images of Vishnū.—Mūlūmasū-tūtwū, on the mūlū months,¹ and the ceremonies belonging to these months.—A comment on ditto.—Another by Ramū-mohūnū-vachūspūtee. — Tit'hee-tūtwū, on lunar days, and their peculiar ceremonies.—A comment on ditto, by Kashēē-ramū-vidya-vachūspūtee.—Ekardūshēē-tūtwū, on the ceremonies to be performed on the eleventh of the waxing and waning of the moon. A comment on ditto.—Another, by Mohūnū-goswamēē. — Another, by

¹ Intercalary months, intended by the Hindoos to bring their reckoning by solar and lunar time to an agreement. Their calendar requires one every 2½ years.

Kashcē-ramū-vidya-vachūspūtee.—Yatra-tūtwū, on journeys and pilgrimages.—Snanū-dēpika, on bathing ceremonies.—Sūngkūlpū-koumoodcē, on the annunciation of different ceremonies.—Nrisinghū-prūsadū, on the incarnation of Vishnoo, half-lion, half-man.—Krityū-tūtwū, on the duties of Hindoos.—Nrisingū-vajūpéyēē, on sacrifices.—Shivū-pōōja-sūngrūhū, an abridgment, on the worship of Shivū.—Nēctee-mūyōōkhū, on the duties of the Hindoos.—Prūtisht'ha-mūyōōkhū, a similar work.—Vūstoo-shastrū, on the ceremonies connected with building a family residence.—Jūla-shūyaramotsūrgū, on the consecration of pools and gardens to public use.—Kalū-nir-nīyū-dēpika, on times of worship.—Sūmūyū-prūdēpū, a similar work.—Poorooshū-médū-pūddhūtee, on human sacrifices.—Koondodyotū, on altars for sacrifices.—A comment on ditto.—Dhūrmū-prūdēpū, on various ceremonies.—Prūghūtūkū, ditto.—Dhūrmū-prūvritee, ditto.—Pūrishisht'hū-prūkashū, ditto.—Shivū-prūtisht'ha, on setting up an image of the lingū.—Vishnoo-prūtisht'ha-vidhee, ditto of Vishnoo.—Kritya-rūtna-vūlēē, on ceremonies.—Krityū-kūlpū-tūroo.—Snanū-sōōtrū, sentences on ablutions.—Dhūrmū-sūngrūhū, an abridgment, on various duties.—Brūmhū-yūgnū-tūrpūnū-vidhee, on sacrifices.—Vidhanū-mala, on various laws.—Dhūrmū-vivékū, on the duties of the Hindoos.—Voishnūvū, on the worship of Vishnoo.—Shantee-sarū, on the influence of evil stars.—Shivū-vakya-vūlēē, on duties commanded by Shivū.—Vūrshodyotū, on all the ceremonies of the year.—Dinodyotū, on daily ceremonies.—Pōōja-rūtnakūrū, on forms of worship.—Lingarchūnū-chūndrika, on the worship of the lingū.—Shantee-kūmūlakūrū.—Chūndoganhikū, on the duties of the samū-védū Bramhūns, by Bhūvū-dévū.—Chūndogū-pūddhūtee, by the same writer.—Divodasūnibūndū, a work by Divodasū.—Ramū-prūkashū,

on the festivals of Ramū. —Dhūrmū-dēēpika, on different ceremonies.—Pūddhūtee, by Bhūvū-dévū, a similar work. Prūyogū-dūrpūnū, another similar work.—Kūrmopūdēshinēē, another work on ceremonies.—Kṛityū-rajū, ditto —Kshūyū-sūnkshépū, by Gūnēshū-bhūttū.—Vyvūst'har nūvū, by Raghūvū-bhūttū.—Another work under the same name by Rūghoo-nat'hū-sarvūbhōumū.—Smṛitee sūngrūhū, by Ramū-bhūdrūnyayalūnkarū.—Vyūvūst'ha sarū-sūngrūhū, by Ramū-Govindū.—Another work with the same title, by Siddhantū-vagēēshū.—Bhūktee-sūndūr bhū, on devotion.—Doorgabhūktee-tūrūnginēē, on faith in Doorga.—Sūmūyalokū, by Pūdmū-nabhū.—Shōōdrūpūddhūtee-nirōōpūnū, the way of the shōōdrūs.—Shantee-rūtnū, by Kūmūlakūrū.—T'hee-nirnūyū.

On the Offerings to the Manes of Ancestors.—Shraddhūvivékū, by Vachūspūtee-mishrū.—A comment on ditto, by Shrēē-Krishnū-tūrkālūnkarū.—Another by Acharyū-chōōramūnee.—Shraddhū-kōumoodēē.—Shraddhū-chintamūnee.—Shraddhū-sagūrū.—Shraddhū-tūtwū.—A comment on ditto, entitled Bhavart'hū-dēēpika.—Another by Kashēē-ramū-vidya-vachūspūtee.—Another comment on ditto. — Shraddhū-mūyōōkhū. — Shraddhū-sūngrūhū.—Shraddhū-khūndū, by Hémadree.—Shraddhū-gūnū-pūtee.—Shraddhéndoo-shékhūrū.—Pitree-bhūktee-tūrūnginēē.—Shraddhū-kūlpū-lūta —Sūpindēē-kūrūnū.—Sūrvū-shraddhū-pūddhūtee.—Vrishotsūrgū, on the offering of a bull.—Ootsūrgū-mūyōōkhū, on the consecration of offerings.—Kṛityū-prūkashū.

Works on Atonements.—Prayūschittū-vivékū.—Prayūshchittū-tūtwū.—A comment on ditto.—Another by Govindanūndū.—Another by Kashēē-ramū-vidya-vachū-

pūtee.—Prayūshchittū-prādēepū.—Prayūshchittū-mūyōōkhū.—Prayūshchitténdoo-shékhūrū.

On Purifications.—Shoodhee-kūmūlakūrū.—Ūshouchū-smritee-chūndrika.—Shooddhee-rūtmakūrū, by Chūndéshwūrū.—Shooddhee-tūtwū.—A comment on ditto.—Shooddhee-vivékū.—Shooddhee-mūyōōkhū.

On the Ten Initiatory Ceremonies.—Sūngskarū-gūnū-pūtee.—Sūngskarū-koustoobhū.—Sūngskarū-bhaskūrū.—Sūngskarū-kūmūlakūrū — Sūngskarūkūla. — Sūngskarū-tūtwū.—Sūngskarū-mūyōōkhū.

On Vows.—Vrūtū-sarū.—Vrūtarkū.—Vrūtū-rajū.—Vrūtū-koumoodēē.

On Punishments.—Dūndū-vivékū.

On Oaths.—Divyū-tūtwū.

On Gifts. — Danū-koumoodēē. — Danū-mūyōōkhū.—Danū-kriya-koumoonēē, by Govindanūndū.—Danū-kul-pū-tūroo.—Danū-rūtnakūrū — Danū-sagūrū, by Būllal-sénū.—Danū kūmūlakūrū. — Mūha-danū-pūddhūtee, on splendid gifts.—Danū-chūndrika.—Shorūshū-danū-vidhee, on the sixteen gifts.—Dūshū-kūrmū-pūddhūtee, a similar work.—Danū-hēēra-vūlēē.

On Ancestry. — Gotrū-prūvūrū-mūnjūrēē. — Gotrū-prūvūrū-dūfpūnū.

On Holy Places.—Pūrūshoo-ramū-prūkashū.—Trist'-hūlēē-sétoo, on the holy places, Kashēē, Gūyū, and Prū-

yagū. — Tēert'hū-chintamūnee. — Tēert'hū-prūyogū-dēēpika. — Gūya-sétoo, on the holy place Gūya.

On Marriages.—Oodvahū-tūtwū. — Oodva^hvivékū.

On Transmigrations.—Vrihūt-kūrmū-vipakū-sarū-sūngrūhū, on the fruits of the actions of former births. — Kūrmū-vipakū-sarū.

Works on various subjects.—Smritee-sarū, by Hūree-nat'hū — Another work under the same name. — Smritee-sūngrūhū, a compilation. — A modern work of the same kind under this name — Smritee-chūndrika, an explanation of different laws. — Harū-lūta-tēēka, a comment on the Harū-lūta. — Jūtū-mūhū vilasū. — Dwoitū-nirnūyū. — A modern work under this name, by Chūndrū-shékhūrū-vachūspūtee. — A comment on ditto, entitled Kadūmbūrē. — Voijūyūntēē, a comment. — Siddhantū-piyōōshū. — Nibūndhū-sūrvūswū. — Narūdū-smritee, a work attributed to the sage Narūdū. — Tūtwamritū. — Pūrashūrū-smritee. — Vrihūt-parashūree, a similar though a larger work. — Pūrashūrū-smritee-vyakhya, a comment on the work of Pūrashūrū. — Jūyū-singhū-kūlpū-droomū, a work by Jūyū-singhū. — Ūdwoitū-nirnūyū, on spirit and the animal soul. — Tūtwū-dēēpika. — Dinū-kūrodyotū. — Siddhantū, pēēyōōshū, on the decision of doubts. — Dēvūlū-smritee, a work by Dēvūlū. — Vriddhū-Shatatūpū. — Rūtnadee-pūrēeksha, on the method of examining precious stones. — Smritee-mūnjūlē. — Janūkyanūndū-bodhū. — Vrihūt-shūnkhū-smritee. — Sūrvū-dūrshūnū-sūngrūhū, an abridgment of all the dūrshūnūs. — Narūdū-sūnghita. — Dhūrmū-sōotrū. — Kashyūpū. — Mūharnūvū. — Mūharnūvabhidhanū. — Smritee-chintamūnee, by Gūnga-dhūrū. — Goutūmū-sootrū-tēēka. — Sūkūlū-mūtū-sūngrūhū, an abridgment

of various opinions.—Dwoitū-pūrishishtū-tēka.--Smritee-pūribhāsha, by Vūrdhūmanū.—Smritee-rūtnakūrū, by Védacharyū.—Grūnt'hū-rajū, by Rūghoo-nat'hū-sarvūbhōmū.—Uchyōotū-chūkrūvūrttē.—Smritee-koustoobhū.

Thus numerous are the law books of the Hindoos; there are also many others, not now to be procured, though their names are familiar to the Hindoo learned men. In the English courts of justice in the province of Bengal, the works most frequently referred to, are the Dayū.bhagū, and Dayū-tūtwū. In criminal causes the Hindoo law books are not consulted.

I shall now endeavour to lay before the reader, the method of administering justice under the Hindoo kings, and the nature of the Hindoo civil and criminal laws :

The shastrū does not appear to direct its instructions to subordinate judges, but to the king as the chief magistrate, and through him to all appointed by him to administer justice. Many of the lessons it addresses to him are highly proper : he is indeed made absolute, and the lives and properties of all his subjects are left to his arbitrary will ; he is pronounced to be, indeed, an incarnate deity, and even ideas derogatory to his honour are threatened with the punishment of death. He is however, directed to be generous to his subjects respecting taxes ; kind of speech ; yet inexorable as death in the punishment of offences. He is taught to rise before day, to perform his ablutions, and worship the gods ; to present due obeisance to the gods and bramhūns ; and then to ascend the throne, to judge his people according to the shastrū ; to keep in subjection lust, anger, avarice, folly, drunkenness and pride ; to keep himself from being se-

duced by the love of gaming and of the chase ; to restrain his love of dancing, singing, and playing on musical instruments ; to refrain from sleep during the day ; from wine ; from molesting men of worth ; from putting men to death by artful means : from taking private property ; from holding any one guilty without the commission of a crime. In war he is forbidden to slay a suppliant, a spectator, a person asleep or naked, or any one fearful. To insure success in war, he is directed to try the effect of bribes, to employ spies, and to endeavour to divide the kingdom of his adversary. Whatever country he conquers, he is to present offerings to its gods ; and effects and money to the bramhūns. He is to be distinguished by an umbrella made of the feathers of the peacock ; to unite to himself seven or eight wise counsellors ; to employ a sober and virtuous secretary, and men of good principles as messengers. He is to prevent crimes ; to listen to complaints ; to forbear to touch sacred property ; to consult with his counsellors in a secret place, as in a forest, but not where there are parrots or other talkative birds.

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The law supposes that the king himself will be the judge : it allows him, however, to appoint bramhūns (on no account shōōdrūs) to represent him on the bench, and to give them several wise men as counsellors. In civil causes, counsel is allowed, but not in criminal ones. The law also lays down the qualification of witnesses, and the mode of receiving evidence. The plaintiff and the defendant are to choose witnesses of their own cast, if possible. Persons guilty of enormous crimes, slaves, old men beyond eighty, and minors, are not allowed to be witnesses. The forms of oaths are as follows :—a bramhūn must swear by the truth ; a kshūtriyū by the animal on which he rides, or by his arms ; the voishyū, by his

cattle, by grain, or by a piece of gold; the *shōōdrū*, by the gods, or, by laying hold of the feet of his father and mother, or by sacred gifts, or by all sacred ceremonies, or, by placing his hands on the head of his wife, or child, or friend.^m The severest threatenings against perjury are delivered by the judge at the time of receiving evidence: as an example of the extravagance of some of these promises and threatenings in reference to true and false testimony, the following specimens are extracted: The merit of a true deposition is greater than the merit of a thousand sacrifices of the horse. In an affair concerning a horse, if any person gives false evidence, his guilt is as great as that of a hundred murders. In an affair concerning a man, if any person gives false evidence, the guilt of a thousand murders is incurred. In an action concerning gold, false evidence involves the guilt incurred by the murder of all the men who have ever been or shall be born in the world. False evidence relative to land, incurs the guilt of the murder of all the living creatures in the world, and a person thus perjured is liable to the punishment due to such guilt.

The *smritees* contain eighteen principal titles of law;—1. on debt, or loans for consumption,—2. deposits and loans for use;—3. sale without ownership;—4. concerns among partners;—5. subtraction of what has been given;—6. non-payment of wages or hire;—7. non-performance of agreements;—8. rescision of sale and pur-

^m A correspondent says, "The sentence is 'The judge shall adjure the *brāhmū* by his truth; the *kshūtriyū*, by his vehicle and arms; the *voishyū*, by his implements of husbandry, cattle, or merchandize; and the *shōōdrū* by (I think) every curse.' Oaths are only to be resorted to where human evidence cannot be procured, in which case ordeal, as well as oaths, and other appeals to God, are to stand instead of human testimony."

chase;—9. disputes between master and servant;—10. contests on boundaries;—11, 12. assault and slander;—13. larceny;—14. robbery and other violence;—15. adultery;—16. altercation between man and wife, and their several duties;—17. the law of inheritance;—18. gaming with dice and with living creatures. “These eighteen titles of law are settled as the ground-work of all judicial procedure in this world.”

The laws relative to the inheritance, the division, the enjoyment, and recovery of property, are very numerous, and extend to the minutest circumstances, and many of them, though with sad exceptions, are truly wise and good. Property, whether in lands or moveables, is to be equally divided amongst the sons, who are made responsible for the maintenance of the sisters, and for the expenses of their marriages, as well as for the support of their widowed mother, or sister, and the expensive ceremonies which succeed the death of a Hindoo. An adopted son, if the father leave sons born in wedlock, will obtain a third share of the estate. If a bramhūn have children from wives of three different casts, the children born of a bramhūnēē must have the largest share of his property. If a man die without wife or children, his father, mother, youngest or eldest brother, or their children, become his heirs.

A son and a grandson are made answerable for a father's debts, but not debts incurred by gaming or drinking spirituous liquors. If a bramhūn dies childless, the magistrate is to administer to his estate, discharge his debts, and throw the overplus of his property into the water. A creditor may seize the property or person of the debtor, or his wife, children, cattle, &c. To a ma-

gistraté, a master, or a bramhūn, a person is not to be rude in demanding payment. The property of a person expelled from his cast is directed to descend to his son; the property of a brūmhūcharēē to his spiritual guide; of a sūnyasēē, to his pupil; and the personal property of a woman arising from presents, to her daughters.

The adopted son of an eunuch, a person rejected from his cast, a person who beats his father, one who does not perform the funeral rites for his ancestors, a sūnyasēē, and persons afflicted with certain diseases, cannot inherit property, but they are allowed a maintenance-out of the property to which they are heirs.

Interest from a bramhūn is to be ten per cent; from a kshūtriyū, fifteen; from a voishyū, twenty; and from a shōōdru, fifty!

The Hindoo law acknowledges eight kinds of marriage: *bramhū*, in which a father gives his daughter, without receiving a fee, to some person of superior cast; —*doivū*, when, at a burnt-sacrifice, the daughter is given to the officiating priest as a fee; —*arshū*, in which the father gives his daughter away, receiving in return two cows; *prajapūtyū*, in which the father says to his daughter and the person to whom his daughter is betrothed, "Go, fulfil the duties of religion;" —*asoorū*, in which the father, receiving presents, bestows his daughter; —*gandhūrvū*, a marriage in which the parties privately agree to treat each other as man and wife; —*rakshūśū*, in which the bridegroom overcomes his rivals in single combat, and marries the daughter; —*poishachū*, in which the daughter is drawn from her father's house by stealth.

The laws respecting buying, selling, and partnership, appear, upon the whole, to be founded on just principles. If a man purchases any thing clandestinely of a person of bad character, at a rate inferior to the real value, he is to be punished as a thief.

Under the head of gifts are several strange laws; a man may give away his wife, with her own consent; and and if a son be willing, a father may sell or give him away; a mother may do the same, with the father's consent. Whatever has been once given, cannot be taken back: it is *düttü*, (given). If a man from a violent impulse of lust, give any thing to another, it is accounted illegal. No reward, even though it should have been promised, need be given for apprehending a thief or a murderer.

The Hindoos have fifteen kinds of slaves, viz. those who have become such by being born from intercourse between a freeman and a slave, by purchase, by chance, by descent, by receiving support during a famine, by the chance of war, by their own desire, by apostacy from the profession of a *sūnyasēē*, by their own gift for a time, by a voluntary sale of themselves, those who have sold themselves for a subsistence, or to possess a slave girl, and those given as a pledge, or in payment of a debt.—Slaves may be enfranchised by the beneficence of a master; by the merit of having saved his life, or by bearing him a child. The following is the form of emancipation: the master breaks a pitcher containing water, rice, flowers, &c., over the head of the slave, so that these things fall on his body, when he pronounces the words, "I have made thee free." A woman marrying a slave, becomes herself a slave. A *bramhūn* can never be made a slave.

The owner of a bramhūncē bull is not answerable for such a bull after he is let loose.—A man of superior cast who falsely accuses one of inferior cast of atrocious crimes, is fined six pounds and ten pence, but if the offender be of inferior cast, he is to have his tongue cut out, and a hot iron ten fingers broad thrust into his mouth.

If a man speak reproachfully of a magistrate, the latter is to cut out his tongue, and banish him. A refusal to submit to the laws, is to be punished by similar severities. A bramhūn, whatever his crime may be, is not to be put to death. If a man call a robber, or an outcast, by those names, he is to be fined in half the mulct of a robber or an outcast.

The laws which relate to assault are most shockingly partial and unjust. The sentiment, "All men are equal in the eye of the law," has no place in the Hindoo code: the higher casts, both as it respects fines and corporal punishments, are always favoured, while the punishment of the lower casts is barbarous and cruel: the law, in all cases of assault, always recognizes the rank of the parties, punishing the bramhūn in the slightest manner for the greatest injustice, and the shōōdrū most heavily for the slightest offence against the bramhūn: the following examples may suffice for proof: "If a man deprive another of life, he shall suffer death; but if a bramhūn do this, he shall be fined." For striking a bramhūn, the shōōdrū's hand is to be cut off; for sitting on his mat, his posteriors; for speaking against him, his tongue is to be cut out; for spitting upon him, his lips are to be cut off; for seizing him by the head, both his hands are to be cut off. A man of superior cast may chastise one of inferior cast with impunity if he offend him. A person is allowed to put to

death (*without examination*) the person who shall set fire to his house, or attempt to poison him, or plunder him of all that he has, or take away his wife.

For killing a goat, a horse, or a camel, one hand and one foot of the offender are directed to be cut off. Fines are to be levied for cutting off the testicles of a male animal; and for killing an insect, a fish, a tyger, a bear, a serpent, a cat, a dog, a weasel, or a boar. For killing an insect, the offender is to be fined something more than a farthing.

Persons selling by false weights, or using deceit in traffic, are to be fined. If a person manifest a propensity to such thefts, his ear, nose, or hand must be cut off. A man frequently using false weights, must lose all he possesses. An unskilful man daring to practise medicine is to be fined. False astrologers must be fined, and coiners must have the hand, the nose, and the teeth broken. The house-breaker must have both his hands cut off, and be impaled; the highway robber is directed to be strangled; he who plunders a province, is to be impaled; the stealer of a man of superior cast, to be roasted alive; of a woman of middling cast, to have both his hands and feet cut off, and to be cast upon a highway where four roads meet; of a man of inferior cast, to be fined twelve pounds one shilling and eight pence. The stealer of an elephant or a horse in time of war, to be put to death; if in time of peace, a hand and foot to be cut off; but if the elephant or horse be excellent in all respects, the hand, foot, and posteriors of the thief are to be cut off, and he is to be deprived of life. For stealing a goat or a sheep, a hand; and for stealing a weasel or a cat, half of the foot is to be cut off. For stealing a considerable quantity of grain, a man must be put to death. A thief caught in the

act of breaking any thing closed up, for the first offence, is to have a finger cut off; for the second, his hand and foot; for the third, he is to be put to death. For stealing flowers, fruits, wood, or grass, belonging to a bramhūn, the hand is to be cut off. Thefts committed by bramhūns are directed to be punished by perpetual imprisonment, or by putting out the eyes, or by shaving the head, or by slavery for life. A bramhūn, on committing a robbery worthy of death, if he has been accustomed to offer a burnt-sacrifice daily, is to have his head shaved, which is equivalent to loss of cast. If a man break a large bridge, he must suffer death. For setting fire to a plantation, or a granary, a man must be burnt alive^a.

A fine to the amount of seven shillings and six pence only is directed to be levied on the person who shall violate the chastity of a nurse who has brought him up, or that of a woman who has come to him in distress. Adultery with a prostitute, without leave of the magistrate, is directed to be punished by fine. The hire of prostitutes is regulated with so much caution and minute attention, as to excite in the mind doubts whether the Hindoo sages considered prostitution a crime or not. They however make three gradations in the progress towards adultery with a married woman, according to the familiarity of the parties: for those acts of levity more unbecoming than criminal, the offender is fined one shilling and sevenpence; for sending presents, the fine is six pounds; for gross familiarities, twelve pounds; but for the actual perpetration of the crime, the offender, if a shōōdrū, must be deprived of virility, and then be burnt alive; if a bram-

^a These were the horrid punishments formerly inflicted by this people, and have been extolled as the most benevolent beings on earth.

hūn, he must be fined twelve pounds. These punishments are modified by the circumstances of the case, as, the consent or refusal, and the rank, of the woman. In some cases, the offender is compelled to marry the woman.—A bramhūn, a kshūtriyū, or a voishyū, for an unnatural crime with a cow, is to be fined twelve pounds. A shōōdrū guilty of the same crime, must be put to death. An unnatural crime with any beast not a cow, subjects the person to a fine of twelve pounds.

The Hindoo law regulates gaming as well as prostitution: half the profit of a game belong to the magistrate, in whose presence, or in that of one of his officers, persons are commanded to play.*

A man who shall have caused a bramhūn to eat dung or drink urine, is to be fined twelve pounds; for causing him to drink wine, to be put to death. Banishment from the kingdom is the punishment of a bramhūn for eating garlic or onions. For reading the védū, a shōōdrū is to have boiling oil poured into his throat; for hearing it, into his ears; for committing it to memory, to be put to death. For wearing the bramhinical thread, the fine is two pounds five shillings. For constantly offering burnt-sacrifices, or molesting a bramhūn, he is to be deprived of life.

For performing a sacrifice to procure the death of another, a man must be fined five shillings and sixpence. For casting briars into a road, for mixing poison with food, for marrying a girl who is free to a slave, a man's limb is to be cut off. For interrupting a magistrate at play, the offender must be put to death. For administering poison, or setting fire to a house, or murdering a

man, a woman is to be drowned, if not with child. For murdering her sacred teacher, her husband, or child, a woman must have her ears, nose, hands, and lips cut off, and must then be devoured by dogs.

The laws respecting women are peculiarly barbarous. A bad wife is to be made the slave or cook to some idol. A woman is not allowed by the law to go out of the house without the consent of her husband; nor to talk with a stranger; nor to laugh without the veil over her face; nor to swallow any thing, except medicine, till she shall have served others, nor to go to the house of a stranger, nor to stand at the door, nor to look out at the window. She may give her body to be burnt with the corpse of her husband; in which case, she is promised happiness in paradise during 35,000,000 of years.

Preservation of the kingdom from thieves, or vigilance in punishing thieves, secures paradise to the magistrate.

SECT. XXXIV.—*The Astronomical Shastrūs.*

It will be seen, that in this department of science the Hindoos were as capable of comprehending the wonders of the heavens as any of the nations of antiquity. Their ancient astronomical works, though mixed with the most extravagant fancies, will long remain splendid monuments of the highest powers of intellect. The reader will find an epitome of the *Sōōryū-Siddhantū*, by Bhaskūracharyū, in the following pages, and for a more perfect idea of the powers of mind by which this work was produced, the author would refer his readers to a learned essay in the second volume of the *Asiatic Researches*, by S. Davis, Esq. The most ancient of the Hindoo astronomical

works are referred by the Hindoos themselves to the sūt-wū-yoogū. Most of the works mentioned below, however, were written only two or three hundred years ago and others are not more than fifty or sixty years old.

SECT. XXXV.—*Astronomical Works still extant.*

Sōōryū-siddhantū, and Siddhantū-shiromūnee, by Bhaskūracharyū.—A comment on the former work, entitled Gōōrart'hū-prūkashika, by Rūngū-Nat'hū.—Others by Nree-singhū-gūnūkū and by Bhōōdūrū.—Lēēlavūtēē, by Bhaskūracharyū.—Comments on ditto, by Gūngadhūrū, Rūngū-Nat'hū, Sōōryū-dasū, and Gūnéshū.—Vēējū Gūnitū, another work, by Bhaskūracharyū, on algebra, mensuration, &c.—Grūhū-spūshtū, on the planets.—Shooddhe-dēēpika, by Govindanūndū.—Grūhū-charū, on the motions of the planets.—Bhoovūnodēēpūkū, by Pūdmū-nabhū.—A comment on the Vrihūdjatūkū, by Bhūttotpūlū.—Swūrodūyū, with a comment on ditto, and another by Nūrū-Hūree.—Swūrodūyū-yūntrū.—Shantikū-tūtwamritū, by Narayūnū-shūrma.—Moohōōrtū-kūlpū-droomū, with a comment.—Jatūkū-dūrpūnū, on fortunate and unfortunate births.—Sarūmūnjūrēē, by Vūnūmaleemishrū.—Vūrahū-sūnghita, by Vūrahū.—Jatūkū, by Nēēlūkūnt'hū.—Dinū-sūngrūhū.—Prūtyūntūrū-dūshaphūlū.—Somū-siddhantū.—Jyotirnirnyū.—Jyotish-sarū-sūngrūhū.—Horashūt-pūnchashika.—Shooddheerūtnankoorū.—Vūshist'hū-sūnghita.—Jatūka-bhūrūnū.—Mēghū mala.—Mūkūrūndodahūrūnū.—Rajmartūndū.—Tajū.ū.—Jatūkū.—Chūndronmēēlūnū.—Sourū-bhashyū-vēējū-gūnitū, by Sōōryū-dasū.—Siddhant'hū-sarvvū-bhoomū-vyakhya.—Bhaswūtēē.—Grūhū-chūritrū.—Grūhū-laghvū.—Vishwū-prūdēēpū.—Brūmhū-sid-

dhantū.--Siddhantū-mūnjūrē.--Moohōōrtū-chōōramūnee.
 —Siddhantū-tūtwū-vivékū. — Brūmhū-siddhantū-vēējū-
 gūnitū.—Brūmhū-goopū-kritū.--Gūntū-rajū, by Kévūlū-
 Ramū-Pūnchanūnū.^o — Grūhū-yamūlū. — Shrē-pūtee-
 rūtnū-mala.—Prūstarū-chintamūnee.--Rūmūlū-Rūhūsyū.
 —Rékha-gunitū-kshétrū-vyūvū-harū. — Vrihūt-sūnghita,
 by Vūrahū-mihuru.—Siddhantū-shéshū, by Kūmūlakūrū.
 —Sōōryū-siddhantū-kirūnavūlē.—Dēēpika, and a com-
 ment by Raghūvacharyū. — Sūtkrityū-mook-tavūlē.—
 Sūmūrū-arū. — Kévūlū-chūndrika. — Lūghoo-jatūkū.—
 Nūrūpūtee-jūyūchūrya. — Mūkūrūdū. — Chūmūtkarū-
 chintamūnee.—Shēēgrū-bodbū. — Grūhū-laghūvū.—Sha-
 lee-hotrū.

SECT. XXXVI.—*Epitome of the Sōōryū-siddhantū,*
by Bhaskāracharyū, a Brāmhin.

Time is thus divided : that which is infinitely minute,
 and the divisions of time: the latter is thus described :
 the period while a person can sound the vowel ē (ॐ)
 ten times, is called pranū; six pranūs make one pūlū;
 sixty pūlūs, one dūndū; sixty dūndūs, one tit'hee; fifteen
 tit'hees, one pūkshū; two pūkshūs, one lunar month;
 twelve months make one year.

The nine kinds of months are, *bramhya*, or a month of
 the life or reign of Brūmha, which is thus calculated, viz.
 the amount of the years in the four yoogūs constitutes a
 great yoogū, and a thousand great yoogūs make one of
 Brūmha's days; thirty of such days are included in a
 month of this god. A *doivū*, or divine month, is com-

^o Gopalū-tūkakūnkarū, the son of this author, is now (1817) the chief
 pūndit in the Serampore printing-office.

posed of thirty years of mortals;—a *pitṛū* month, or a month of the pitreës, is made up of thirty months of mortals;—a *prajūpūtyū* month;—a *sourū*, or solar month;—a *savānū* month, is made up of thirty days at any time;—a *chandrū*, or lunar month;—a *nūkshūtrū* month occupies the period of the moon's passage through the twenty-seven stellar mansions. The *sūtyū* *yoogū* comprises 1,728,000 years; the *trétū* 1,296,000; the *dwapūrū* 864,000; the *kūlee* 832,000. The amount of these four *yoogūs* form a *mūha* or great *yoogū*, viz. 4,320,000 years. A thousand of these great *yoogūs* constitute a day of Brūmha, called a *kūlpū*, viz. 4,320,000,000. A hundred years of Brūmha constitute the period of his life.

The seven planets are Rūvee (the sun), Chūndrū (the moon), Mūngūlū (Mars), Boodhū (Mercury), Vrihūspūtee (Jupiter), Shookrū (Venus), Shūnee (Saturn). The progress of these planets are defined according to eight different degrees of rapidity.

This work next gives the circumference and diameter of the earth; describes the lunar days, the earth's shadow, the division of the earth into quarters, &c. The circumference of the earth is 5059 *vojūnūs*,^p and its diameter one-third of that number.

An eclipse of the moon is thus accounted for: when the sun and moon remain in the seventh sign, the earth is necessarily placed betwixt them, and the earth's shadow falls on the moon. An eclipse of the sun takes place when the sun and moon are found in one sign, at which time the moon's shadow falls on the sun. The author also describes the periods when eclipses will take place, the length of their continuance, the appearance of these

^p Each *vojūnū* is eight miles.

planets during an eclipse, the parts of the planet which will first become affected, as well as those from which the shadow will first depart. The times of the rising and setting of the planets are also described, and an account is given of the periods when different planets are in conjunction.

The progress of creation is thus described: Vishnool first created the waters, and then, upon the waters, scattered the seed from which a golden egg sprang, which remained in darkness. From this egg burst forth Sūkūrshnū, a form of Vishnool; who, for the purposes of creation, formed Brūmha; from the eyes of which god the sun issued, from his mind the moon, vacuum, air, matter, water, and fire; from these five elements sprang Mūngūlū, Boodhū, Vrihūspūtee, Shookrū, and Shūnee. Sōōryū, in the form of Dwadūshatma, divided himself into twelve parts. From the five primary elements sprang the twenty-seven stars (nūkshūtrū). After this, were created the gods and goddesses.

The author next gives the dimensions of the firmament, the elevation of the highest star, of Shūnee, Vrihūspūtee, Mūngūlū, Sōōryū, Shookrū, Boodhū, and Chūndrū.¹

The earth is round, and floats in the air by its own power, without any supporter. Lūnka is in the centre of the earth; and to the east of Lūnka, at the extremity of the earth, is Yūmū-kotee; on its western extremity is Romūkū-pūttūnū; the antipodes of Lūnka are the inhabitants of Siddhee-poorū; and on the northern extremity of the earth is Sooméroo, and on the southern Vūrvanūlū. When the sun arises on Lūnka, he sets on

¹ See Vol. III. p. 4.

Siddhe-poorū; at which time, at Yūmū-kotee, it is mid-day, and at Romūkū-püttūnū midnight.

To the north of Lūnka is Bharūtū-vūrshū, which contains the mountain Himalūyū, to the north of which is Hémūkōtū. To the north of Siddhee-poorū is Kooroo-vūrshū, and the mountain Shringūvanū. To the north of Yūmū-kotee is Bhūdrashwū-vūrshū, and mount Malyavanū. To the north of Romūkū lies Kétoomūlū-vurshū, and the mountain Gūndhū-madūnū. On Sooméroo reside the gods.

To the south of Lūnka is the sea, which separates the territories of the gods and giants; and in a continued southerly direction, are the following seas and islands: first the salt sea; then Shakū-dwēpū, and the sea of milk; Shalmulee-dwēpū, and the sea of curds; Koo-shū-dwēpū, and the sea of clarified butter; Krounchū-dwēpū, and the sea of sugar-cane juice; Gomédūkū-dwēpū, and the sea of spirituous liquors; Pooshkūrū-dwēpū, and the sea of fresh water; and still further southwards Vūrū-vanūlū. In the bowels of the earth are the seven patalūs, the abodes of the hydras.

Bhaskūracharyū next accounts for the equal division of day and night; and explains the progress of the sun through the zodiac.

The author begs leave to add in this place a disjointed extract or two from Mr. Davis's Essay on the "Astronomical Computations of the Hindoos," inserted in the second volume of the Asiatic Researches:

"I suppose it sufficiently well known, that the Hindoo division of the ecliptic into signs, degrees, &c., is the

same as ours; that their astronomical year is sydereal, or containing that space of time in which the sun, departing from a star, returns to the same; that it commences on the instant of his entering the sign Aries, or rather the Hindoo constellation Méshu; that each astronomical month contains as many even days and fractional parts as he stays in each sign; and that the civil differs from the astronomical account of time only in rejecting those fractions, and beginning the year and month at sun-rise, instead of the intermediate instant of the artificial day or night. Hence arises the unequal portion of time assigned to each month dependant on the situation of the sun's apsis, and the distance of the vernal equinoctial colure from the beginning of Méshū in the Hindoo sphere; and by these means they avoid those errors which Europeans, from a different method of adjusting their calendar by intercallary days, have been subject to."

- “ It has been common with astronomers to fix on some epoch, from which, as from a radix, to compute the planetary motions; and the ancient Hindoos chose that point of time counted back when, according to the motions as they had determined them, they must have been in conjunction in the beginning of Méshū, or Aries; and coeval with which circumstance they supposed the creation. This, as it concerned the planets only, would have produced a moderate term of years compared with the enormous antiquity, that will be hereafter stated; but, having discovered a slow motion of the nodes and apses also, and taking it into the computation, they found it would require a length of time corresponding with, 1,955,884,890 years now expired, when they were so situated, and 2,364,115,110 years more, before they would return to the same situation again, forming toge-

ther the grand anomalistic period denominated a' kũlpũ, and fancifully assigned as the day of Brũmha. The kũlpũ, they divided into mũnwũntũrũs, and greater and less yoogũs. The use of the mũnwũntũrũ is not stated in the Sũũryũ-Siddhantũ; but that of the mũha, or greater yoogũ, is sufficiently evident, as being an anomalistic period of the sun and moon, at the end of which the latter, with her apogee and ascending node, is found, together with the sun, in the first of Aries; the planets also deviating from that point only as much as is their latitude and the difference between their mean and true anomaly.

“ These cycles being so constructed as to contain a certain number of mean solar days, and the Hindoo system assuming that at the creation, when the planets began their motions, a right line, drawn from the equinoctial point Lũnka through the centre of the earth, would, if continued, have passed through the centre of the sun and planets to the first star in Aries: their mean longitude for any proposed time afterwards may be computed by proportion. As the revolutions a planet makes in any cycle are to the number of days composing it, so are the days given to its motion in that time; and the even revolutions being rejected, the fraction, if any, shows its mean longitude at midnight under their first meridian of Lũnga: for places east or west of that meridian a proportional allowance is made for the difference of longitude on the earth's surface, called in Sũngskritũ the dẽshantũrũ. The positions of the apsides and nodes are computed in the same manner; and the equation of the mean to the true place, determined on principles which will be hereafter mentioned.

“ The division of the mũha yoogũ into the sũtwũ, trẽta, dwapũrũ, and kũlee ages, does not appear from the Sũũ-

ryū-Siddhantū to answer any practical astronomical purpose, but to have been formed on ideas similar to the golden, silver, brazen, and iron ages of the Greeks. Their origin has however been ascribed to the precession of the equinoxes by those who will of course refer the mūnwūntūū and kūlpū to the same foundation: either way the latter will be found anomalistic."

"In the following table [omitted in this extract] are given the periodical revolutions of the planets, their nodes and apsides, according to the Sōōryū-Siddhantū. The corrections of Vēdū at present used, are contained in one column,^r and the inclination of their orbits to the ecliptic in another. The obliquity of the ecliptic is inserted according to the same shastrū. Its diminution does not appear to have been noticed in any subsequent treatise. In the tables of Mūkūrūdū and also in the Grūhū-laghūū, the latter written only 268 years ago, it is expressly stated at twenty-four degrees.

"The motion of the equinoxes, termed in Sūngskritū the krantee, and spoken of in the tēka, or commentary, on the Sōōryū-Siddhantū, as the son's patū, or node, is not noticed in the foregoing passage of that book; and, as the Hindoo astronomers seem to entertain an idea of the subject different from that of its revolution through the Platonic year, I shall farther on give a translation of what is mentioned, both in the original and commentary, concerning it."

^r "This I must, however, at present omit, not having as yet discovered the corrections of this kind that will bring even the sun's place, computed by the Sōōryū-Siddhantū, exactly to an agreement with the astronomical books in present use. Of these books, the principal are the Grūhū-laghūū, composed about 268 years ago, the tables of Mūkūrūdū used at Benares and Tirhoot, and the Siddhantū-Rūbūsyū used at Nūdeya; the last written in 1,513 Shukū, or 198 years ago."

"We have now, according to the Hindoo system, the mean motion of the planets, their nodes and apsides, and the elapsed time since they were in conjunction in the first of Méshū, with which, by the rule of proportion, to determine their mean longitude for any proposed time of the present year. It is, however observed in the Sōōryū-Siddhantū, that to assume a period so great is unnecessary; for use, the computation may be made from the beginning of the tréta age,¹ at which instant all the grūhūs, or moveable points in the heavens, were again in conjunction in Méshū, except the apogees, and ascending nodes, which must therefore be computed from the creation. The same is true of the beginning of the present kūlee age: for the greatest common divisor of the number of days composing the mūha yoogū and the planetary revolutions in that period, is four, which quotes 394,479,457 days, or 1,080,000 years; and the tréta and dwapūrū ages contain together just that number of years. The present Hindoo astronomers therefore find it unnecessary to go farther back than the beginning of the kūlee yoogū² in determining the mean longitude of the planets themselves; but for the position of their apsides and

¹ "Neither do they, in computing by the formulas in common use, go farther back than to some assigned date of the æra Shūkū; but having the planets' places determined for that point of time, they compute their mean places and other requisites for any proposed date afterwards by tables, or by combinations of figures contrived to facilitate the work: as in Grūhū-Laghūvū, Siddhantū-Rūhūsyū, and many other books. An inquirer into Hindoo astronomy having access to such books only, might easily be led to assert that the bramhūns compute eclipses by set forms, couched in enigmatical verses, out of which it would be difficult to develop their system of astronomy; and this I apprehend was the case with Mons. Sonnerat. The Jyotish pūndits in general, it is true, know little more of astronomy than they learn from such books, and they are consequently very ignorant of the principles of the science; but there are some to be met with who are better informed."

nodes, the elapsed time since the creation must be used ; or at least in instances, as of the sun, when the numbers 387 and 432,000,000 are incommensurable but by unity. I have however, in the accompanying computation, taken the latter period in both cases.

“ For the equation of the mean to the true anomaly, in which the solution of triangles is concerned, and which is next to be considered, the Hindoos make use of a canon of sines.”

“ To account for the apparent unequal motions of the planets, which they suppose to move in their respective orbits through equal distances in equal times, the Hindoos have recourse to eccentric circles, and determine the eccentricity of the orbits of the sun and moon with respect to that circle, in which they place the earth as the centre of the universe, to be equal to the sines of their greatest anomalistic equations.”

“ Having the true longitude of the sun and moon, and the place of the node determined by the methods explained, it is easy to judge, from the position of the latter, whether at the next conjunction or opposition there will be a solar or a lunar eclipse. In which case the tit’hee, or date of the moon’s synodical month, must be computed from thence, to determine the time counted from midnight of her full or change. Her distance in longitude from the sun, divided by 720, the minutes contained in a tit’hee, or the thirtieth part of 360, the quotient shows the tit’hee she has passed, and the fraction, if any, the part performed of the next ; which, if it be the fifteenth, the difference between that fraction and 720 is the distance she has to go to her opposition, which will be in time

proportioned to her actual motion ; and that being determined, her longitude, the longitude of the sun, and place of the node, may be known for the instant of full moon, or middle of the lunar eclipse. The Hindoo method of computing these particulars is so obvious in the accompanying instance, as to require no further description here ; and the same may be said with respect to the declination of the sun and the latitude of the moon.

“ It is evident from what has been explained, that the pūndits, learned in the Jyotish shastrū, have truer notions of the form of the earth and the economy of the universe than are ascribed to the Hindoos in general : and that they must reject the ridiculous belief of the common bramhūns, that eclipses are occasioned by the intervention of the monster Rahoo, with many other particulars equally unscientific and absurd. But, as this belief is founded on explicit and positive declarations contained in the védūs and pooranūs, the divine authority of which writings no devout Hindoo can dispute, the astronomers have some of them cautiously explained such passages in those writings as disagree with the principles of their own science : and, where reconciliation was impossible, have apologized, as well as they could, for propositions necessarily established in the practice of it, by observing, that certain things, as stated in other shastrūs, “ might have “ been so formerly, and may be so still ; but for astronomical purposes, astronomical rules must be followed.” Others have, with a bolder spirit, attacked and refuted unphilosophical opinions. Bhaskūrū argues that it is more reasonable to suppose the earth to be self-balanced in infinite space, than that it should be supported by a series of animals, with nothing assignable for the last of them to rest upon ; and Nūrū-singhū, in his commentary,

shows that by Rahoo and Kétoo, the head and tail of the monster, in the sense they generally bear, could only be meant the position of the moon's nodes and the quantity of her latitude, on which eclipses do certainly depend; but he does not therefore deny the reality of Rahoo and Kétoo: on the contrary, he says, that their actual existence and presence in eclipses ought to be believed, and may be maintained as an article of faith, without any prejudice to astronomy."

"The argument of Vürühü-acharyü concerning the monster Rahoo, might here be annexed, but, as this paper will without it be sufficiently prolix, I shall next proceed to show how the astronomical pundits determine the moon's distance and diameter, and other requisites for the prediction of a lunar eclipse.

"The earth they consider as spherical, and imagine its diameter divided into 1,600 equal parts, or yojünüs. An ancient method of finding a circle's circumference was to multiply the diameter by three; but this being not quite enough, the sages directed that it should be multiplied by the square root of ten. This gives for the equatorial circumference of the earth in round numbers 5,059 yojünüs, as it is determined in the Sōōryü-Siddhantü. In the table of sines, however, found in the same book, the radius being made to consist of 3,438 equal parts or minutes, of which equal parts the quadrant contains 5,400, implies the knowledge of a much more accurate ratio of the diameter to the circumference; for by the first it is as 1. to 3. 1,627, &c., by the last, as 1. to 3. 14,136; and it is determined by the most approved labours of the Europeans, as 1. to 3. 14,159, &c. In the pooranüs the circumference of the earth is declared to be 500,000,000 yojünüs; and

to account for this amazing difference, the commentator before quoted thought “the *yojñũ* stated in the *Sōōryũ-Siddhantũ* contained each 100,000 of those meant in “the *pooranũ*; or perhaps, as some suppose, the earth “was really of that size in some former *kũlpũ*. More- “over, others say, that from the equator southward, the “earth increases in bulk: however, for astronomical pur- “poses, the dimensions given by *Sōōryũ* must be assumed.” The equatorial circumference being assigned, the circum- ference of a circle of longitude in any latitude is deter- mined. As radius 3,438 is to the *lũmbũjyũ* or sine of the polar distance, equal to the complement of the latitude to ninety degrees, so is the equatorial dimension 5,059, to the dimension in *yojñũs* required.

“Of a variety of methods for finding the latitude of a place, one is by an observation of the *pũlũbhũ*, or shadow, projected from a perpendicular gnomon when the sun is in the equator.”

“The longitude is directed to be found by observation of lunar eclipses calculated for the first meridian, which the *Sōōryũ-Siddhantũ* describes as passing over *Lũnka*, *Rohitũkũ*, *Ūvũntẽ*, and *Sũnghita-sarũ*. *Ūvũntẽ* is said by the commentator to be “now called *Oojjũyinẽ*,” or *Ougein*, a place well known to the English in the *Marhatta* dominions. The distance of Benares from this me- ridian is said to be sixty-four *yojñũ* eastward; and as 4,565 *yojñũ*, a circle of longitude at Benares, is to sixty *dũndũs*, the natural day, so is sixty-four *yojñũs* to 0 *dũndũ*, 50 *pũlũ*, the difference of longitude in time, which marks the time after midnight, when, strictly speaking, the astronomical day begins at Benares. A total lunar

“This day (astronomical day) is accounted to begin at midnight” and

eclipse was observed to happen at Benares fifty-one pūlūs later than a calculation gave it for Lūnka, and $\frac{51 \times 43654}{60} =$ sixty-four yojñū, the difference of longitude on the earth's surface."

"For the dimensions of the moon's kūkshū (orbit) the rule in the Sūngskritū text is more particular than is necessary to be explained to any person, who has informed himself of the methods used by European astronomers to determine the moon's horizontal parallax. In general terms, it is to observe the moon's altitude, and thence, with other requisites, to compute the time of her ascension from the sensible kshitijū, or horizon, and her distance from the sun when upon the rational horizon, by which to find the time of her passage from the one point to the other; or, in other words, "to find the difference "in time between the meridian to which the eye referred "her at rising, and the meridian she was actually upon;" in which difference of time she will have passed through a space equal to the earth's semi-diameter or 800 yojñū; and by proportion, as that time is to her periodical month, so is 800 yojñū to the circumference of her kūksha, 324,000 yojñū. The errors arising from refraction, and their taking the moon's motion as along the sine instead of its arc may here be remarked; but it does not seem that they had any idea of the first," and the latter they

the rīkha (meridian) of Lūnka; and at all places east or west of that meridian, as much sooner or later as is their dēshantū (longitude) reduced "to time, according to the Sōōryū-Siddhantū, Brūmhū-Siddhantū, Vū- "shisht'hū-Siddhantū, Somū-Siddhantū, Pūnashūrū-Siddhantū, and Uryū- "bhūttū. According to Brūmhū-goopṭū and others, it begins at sun-rise; "according to the Romūkū and others, it begins at noon; and according to "the Aīshū-Siddhantū, at sun-set." (Comment on the Sōōryū-Siddhantū).

"But they are not wholly ignorant of optics: they know the angles of incidence and reflection to be equal, and compute the place of a star or planet, as it would be seen reflected from water or a mirror."

perhaps thought too inconsiderable to be noticed. European astronomers compute the mean distance of the moon about 240,000, which is something above a fifteenth part more than the Hindoos found it so long ago as the time of Mūyū, who acquired his knowledge from the author of the Sōōryū-Siddhantū.

“ By the Hindoo system, the planets are supposed to move in their respective orbits at the same rate; the dimensions therefore of the moon’s orbit being known, those of the other planets are determined, according to their periodical revolutions, by proportion. As the sun’s revolutions in a mūha yoogū 4,320,000 are to the moon’s revolutions in the same cycle 5,753,336, so is her orbit 324,000 yojñū to the sun’s orbit 4,331,500 yojñū; and in the same manner for the kakshūs, or orbits of the other planets. All true distance and magnitude derivable from parallax, is here out of the question; but the Hindoo hypothesis will be found to answer their purpose in determining the duration of eclipses, &c.

“ For the diameters of the sun and moon, it is directed to observe the time between the appearance of the limb upon the horizon, and the instant of the whole disk being risen, when their apparent motion is at a mean rate, or when in three signs of anomaly; then by proportion, as that time is to a natural day, so are their orbits to their diameters respectively; which of the sun is 6,500 yojñū; of the moon, 480 yojñū.”

“ The diameter of the moon’s disk, of the earth’s shadow, and the place of the node being found, for the instant of opposition or full moon, the remaining part of the operation differs in no respect that I know of from the

method of European astronomers, to compute a lunar eclipse.”

“The beginning, middle, and end of the eclipse, may now be supposed found for the time in Hindoo hours, when it will happen after midnight; but, for the corresponding hour of the civil day, which begins at sunrise, it is further necessary to compute the length of the artificial day and night; and for this purpose, must be known the ūyünangshū or distance of the vernal equinox from the first of Méshū, the sun’s right ascension and declination; which several requisites shall be mentioned in their order.”—*See the second volume of the Asiatic Researches.*

The Hindoo astronomical works, not improperly embrace their system of the Mathematics, in which branch of science they were eminently conspicuous. Indeed, in those departments of learning which require the deepest reflection and the closest application, the Hindoo literati have been exceeded by none of the ancients. There can hardly be a doubt, that their mathematical writings originated amongst themselves, and were not borrowed either from Greece or Arabia.* The Vējū-Gūnitū, a Sūng-

* See Mr. Strachey’s preface to the Vējū-Gūnitū. In this preface Mr. Strachey observes, “It appears from Mr Davis’s paper that the Hindoos knew the distinctions of sines, cosines, and versed sines. They knew that the difference of the radius and the cosine is equal to the versed sine; that in a right-angled triangle, if the hypothenuse be radius the sides are sines and cosines. They assumed a small arc of a circle as equal to its sine. They constructed on true principles a table of sines, by adding the first and second differences. From the Vējū-Gūnitū it will appear that they knew the chief properties of right-angled and similar triangles. They have also rules for finding the areas of triangles, and four-sided figures; among others the rules for the area of a triangle, without finding the perpendicular. For the circle there are these rules [given by Mr. Strachey]. Also formulæ for the sides of the regular polygons of 3, 4, 5, 6, 7, 8, 9 sides inscribed in a circle. There are also rules for finding the area of a circle, and the surface and solidity of a sphere.”

skritū treatise on *Algebra*, by *Bhaskūracharyū*, and other similar works, sufficiently establish these facts. Mr. Davis says, "Almost any trouble and expense would be compensated by the possession of the three copious treatises on algebra from which *Bhaskūrū* declares he extracted his *Vēējū-Gūnitū*, and which in this part of *India* are supposed to be entirely lost." "A Persian translation of the *Vēējū-Gūnitū* was made in *India*," says Mr. *Strachey*, "in the year 1634, by *Ata Oollah Rūsidē*." The same gentleman says, "*Foizee*, in 1587, translated the *Lēlavūtee*, a work on arithmetic, mensuration," &c. from which work it appears that "*Bhaskūra* must have written about the end of the 12th century or beginning of the 13th." *Foizee*, in his preface to this work, says, "By order of king *Ūkbūr*, *Foizee* translates into Persian, from the Indian language, the book *Lēlavūtee*, so famous for the rare and wonderful arts of calculation and mensuration." "We must not," adds Mr. *Strachey*, "be too fastidious in our belief, because we have not found the works of the teachers of *Pythagoras*; we have access to the wreck only of their ancient learning; but when we see such traces of a more perfect state of knowledge; when we see that the *Hindoo algebra* 600 years ago, had, in the most interesting parts, some of the most curious modern European discoveries, and when we see, that it was at that time applied to astronomy, we cannot reasonably doubt the originality and the antiquity of mathematical learning among the *Hindoos*."

The author begs leave to conclude this article, by sub-joining a few paragraphs of what he translated, and inserted in the first edition, from the *Jyotishū-Tūtwū* :—

The twelve signs of the zodiac, considered as rising above the horizon in the course of the day, are called *lūgnū*s. The duration of a *lūgnū* is from the first appear-

ance of any sign till the whole would be above the horizon. By the fortunate and unfortunate signs, the time of celebrating marriages and religious ceremonies is regulated.

There are twenty-seven *nūkshūtrūs*, viz. stellar mansions, two and a quarter of which make up each sign of the zodiac, viz. *Uṣhwinēē*, *Bhūrūnēē*, and a quarter of *Kritika*, form *Méshū*, or *Aries*; three parts of *Krittika*, the whole of *Rohinēē*, and half of *Mrigūshira*, make *Vrishūbhū*, or *Taurus*; half of *Mrigūshira*, the whole of *Ardra*, and three quarters of *Poonūrvūsoo*, make *Mit'hoonū*, the *Twins*; a quarter of *Poonūrvūsoo*, the whole of *Pooshya*, and *Ushlésha*, make *Kūrkūtū*, the *Crab*; *Mūgha*, *Pōōrvūphūlgoonēē*, and a quarter of *Ootūphūlgoonēē*, make *Singhū*, or *Leo*; three parts of *Ootūphūlgoonēē*, the whole of *Hūsta*, and the half of *Chitra*, are included in *Kūnya*, or *Virgo*; half of *Chitra*, the whole of *Swatēē*, and three quarters of *Vishakha*, form *Toola*, or *Libra*; a quarter of *Vishakha*, the whole of *Ūnooradha* and *Jyésht'ha*, are included in *Vrishchikū*, or *Scorpio*; *Mōōla*, *Pōōrvasharha*, and a quarter of *Ootūrasharha*, form *Dhūnoo*, or *Sagittarius*; three quarters of *Ootūrasharha*, the whole of *Shrūvūna*, and half of *Dhūnisht'ha*, form *Mūkūrū*; half of *Dhūnisht'ha*, the whole of *Shūtūbhisha*, and three parts of *Pōōrvūbhadrūpūda*, make up *Koombhū*, or *Aquarius*; one part of *Pōōrvūbhadrūpūda*, the whole of *Ootūrbhadrūpūda*, and *Révūtēē*, form *Mēēnū*, or *Pisces*. This work describes the ceremonies to be performed, and the things to be avoided, at the time of each *nūkshūtrū*.

The moment when the sun passes into a new sign is called *sūnkrantee*: the names of the *sūnkrantees* are, *Mūhavishoovū*, *Vishnoo-pūdēē*, *Shūrūshcētee*, *Dūkshīna*-

yūnū, Jūlvishoovū, and Ootūrayūnū. The sūnkrantee Mūhavishoovū occurs in Voishakhū; Vishnoopūddē occurs in Joisht'hū, Bhadrū, Ūgrūhayūnū, and Phalagoonū; Shūrū-shēētee occurs in Asharhū, Ashwinū, Poushū and Choitrū; Dūkshinayūnū in Shravūnū; Jūlvishoovu in Kartikū; and Ootūrayūnū in Maghū. By performing certain religious ceremonies at the moment of a sūnkrantee, the shastrū promises very great benefits to the worshipper; but this period is so small,^y that no ceremony can be accomplished during its continuance; the sages have in consequence decreed, that sometimes a portion of time preceding the sūnkrantee, and at other times a portion after it, is sacred.

The Hindoos divide the phases of the moon into sixteen parts, called kūlas.⁷ The light parts they fancifully describe as containing the water of life, or the nectar drank by the gods, who begin to drink at the full of the moon, and continue each day till, at the total wane of this orb, the diving beverage is exhausted. Others maintain, that the moon is divided into fifteen parts, which appear and recede, and thus make the difference in the phases of the moon. The first kūla is called prūtipūddū; the next dwitēēya, or the second, and so to the end. Each day's increase and decrease is called a tit'hee, that is, sixty dūndūs,^z or, as others say, fifty-four. The latter thus reason; sixty dūndūs make one nūkshūtrū; two nūkshūtrūs and a quarter make one rashū, containing one hun-

^y As long as a grain of mustard, in its fall, stays on a cow's horn, say the pūndits.

^z Two pūlūs and a half make one English minute, and sixty of these pūlūs make one dūndū, or Hindoo hour, so that two and a half Hindoo hours make one English hour. The Hindoos have no clocks; but they have a clepsydra, or water clock, made of a vessel which fills and sinks in the course of an hour. The sand hour-glass has been lately introduced.

dred and thirty-five dūndūs; by dividing the rashū into thirty parts, each part will be four dūndūs and a half; twelve of these parts make one tit'thee, or fifty-four dūndūs.^a Other pūndits declare, that there are 1,800, dūudūs in the zodiac, which, subdivided into twelve parts, each portion forms a rashū of one hundred and fifty dūndūs; this rashū they divide into thirty parts, of five dūndūs, and twelve of these parts make a tit'hee of sixty dūndūs.

The sun is in Més'hū in the month Voishakhū; in Vrishūbhū, in Joisht'hū; in Mit'hoonū, in Asharū; in Kūrkūtū, in Shravūnū; in Singhū, in Bhadrū; in Kūnya, in Ashwinū; in Toola, in Kartikū; in Vrishchikū, in Ūgrūhayūnū; in Dhūnoo, in Poushū; in Mūkūtrū, in Maghū; in Koombhū, in Phalgūonū; and in Mēēnū, in Choitrū. The sun passes through the signs in twelve months, and the moon through each sign in two days and a quarter.

The months are denominated from certain nūkshūtrūs, viz. Voishakhū, from Vishakha; Jyoisht'hu, from Jyēsh-t'ha; Asharhū, from Usharha; Shravūnū, from Shrūvūna; Bhadrū, from Bhadrū-pūdū; Ashwinū, from Ūshwinēē; Kartikū, from Krittika; Margū-shēērshū, from Mrigū-shēērshū; Poushū, from Pooshya; Maghū, from Mūgha; Phalgonū, from Phūlgonēē; Choitrū, from Chitra.

The mūlū, or intercalary months, are next defined; one of which, according to the calculations of the Hindoo astronomers, occurs at the close of every two lunar years and a half, so that the last half year is seven months long. They are called mūlū, to signify that they are the refuse

The Tit'hee-Tūtwū maintains this position.

of time ; no religious ceremonies that can be avoided are practised during this month. This intercalary month is intended to make the solar and lunar months agree, the lunar having in two years and a half ran a month before the solar.

The days of the week are called after the seven planets, viz. Rūvee, Somū, Mūngūlū, Boodhū, Vrihūspūtee, Shookrū, and Shūnee, by adding the word varū a day, to the name of each, as Rūvee-varū, &c.

When the sun is in one sign, and the moon in the seventh sign distant from it, an eclipse takes place. An eclipse of the moon always takes place during the full moon, or in the commencement of the wane. An eclipse of the sun occurs at the total wane of the moon, or on the first day of the increase of the moon.

This work next contains accounts of the festivals, &c. connected with lunar days, fortnights, months, half years, and years. That is, it ordains the times in which it is proper to have the head of a child, to bore its ears;^b to read the shastrūs ; to invest with the poita ; to enter a new house ; to put on new apparel, or jewels and other ornaments ; to learn the use of arms ; to dedicate an idol ; to anoint a king ; to begin to build, or to launch a boat. At present, people in general regard as sacred certain days of the week only (varū). Tuesdays and Saturdays are considered as unfortunate days. Even on a fortunate day, a person is forbidden to attend to any ceremony at eleven, or half past twelve o'clock. On a Thursday (Lūkshmēe-varū), the day consecrated to the goddess

^b All the Hindoos bore holes through the ears of their children after they are five years of age.

of prosperity, the Hindoos avoid payments of money, if possible. The shastrū also points out in what sign or period a fever will be removed quickly or gradually, or in which the person will die.

Then follows a geographical description of certain countries, comprising, in general, Hindoost'hanū and the neighbouring states. It is merely an account of the names of principal places, and in what parts of the eight quarters they are situated.

Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy, so that they abandon themselves to despair, careless what becomes of an existence connected with such dreadful omens. A number of the richer natives have their nati-vities cast, but few or none of the lower orders obtain this fore-knowledge. The pūndit who assisted me in the translation of this work, seemed very much pleased that his nativity had not been cast, as thereby he was saved from many heavy forebodings. The common people believe, that on the sixth day after the birth of a child, the god Vidhata^c visits them, and writes on the forehead of the child its whole fate. To prevent intrusion, no one remains in the house at this time, except the child and its mother; but, to assist the god in writing the fated lines, they place a pen and ink near the child. On every occurrence, whether of a prosperous or adverse nature, it is common to exclaim, "It is as Vidhata has written; how should it be otherwise?" At the time of the appearance of Shunee,^d the Hindoos are under constant fear of adverse fortune. If one person insult another, he takes it patiently, supposing it to arise from the adverse fortune

^c A form of Brūmha, as creator.

^d Saturn.

which naturally springs from the influence of this star. The Hindoos believe, that when Shūnee is in the ninth stellar mansion, the most dreadful evils befall mankind. Hence, when Ramū, as an act of prowess, broke the bow of Shivū, to obtain Sēta in marriage, the earth fell in, the waters of the seven seas were united in one; and Pūrūshoo-Ramū, startled at the noise of the bow, exclaimed: "Ah! some one has placed his hand on the hood of the snake, or has fallen under the ninth of Shūnee." [At present, when a person is obstinate, and will not listen to reason, they say of him, "Well, he has laid his hand on the hood of the snake, (viz. he is embracing his own destruction;) or, he has fallen upon Shūnee."

In the former edition, the author gave a translation of the Hindoo ALMANACK, which indeed bears a strong resemblance to books of the same description printed in England, having columns for each month, and notices respecting fasts and feasts, the planets, the weather, &c. with predictions almost as marvellous as those of *Francis Moore*. The extent of the preceding translations of the philosophical works prevents the author from giving this almanack again, and as it is superseded by subjects more interesting, he trusts the reader will not be displeased at the omission.—The following is the introduction to the almanack inserted in the former edition: "Salutation to Sōōryū. In the present year 1729, Vidya-Shiromūnee, of Nūvū-dwēēpū, a gūnūkū, bowing at the Lotū-formeḍ feet of Shrēē-Krishnū, at the command of the most excellent of kings Girēēshū-Chūndrā-Rayū, the rajā of Nūvū-dwēēpū, has composed this Pūnjika,* according to the rules laid down in the Jyotish shastrū called Sōōryū-Siddhantū."

* The name of an almanack. This copy is comprized in sixteen leaves of paper, about nine inches long and two and a half broad, laid one upon another, with a thread drawn through the middle. The price of each copy among the natives is six or eight anas.

The following specimen may give an idea of the form of the Hindoo Almanack, which is continued in this method of arrangement through every month :

[illegible]

SECT. XXXVII. *The Medical Shastrüs.* ,

Sir William Jones has the following remark in his eleventh discourse before the Asiatic Society: "Physic appears in these regions to have been from time immemorial, as we see it practised at this day by the Hindoos and Mūsūlmans, a mere empirical history of diseases and remedies."—"The Hindoos, though they may have advanced farther than might have been expected in the science and practice of medicine, certainly come so far short of the comparatively perfect system of modern times, as to justify the remark of the learned President above quoted, It cannot be said that their system is destitute of science, but still the rays shine so feebly, that the student must have been left greatly in the dark, both as it respects the nature of diseases and their proper remedies. The shastrüs having affirmed, that, in the human body there were certain defined elements, the student inferred from hence that all diseases were owing to the diminution or increase of some one of these essential ingredients; and, to reduce these elements when superabundant, and increase them when wanting, he had recourse to a series of medicines obtained from certain substances, or from the bark, the wood, the roots, the fruits, or flowers, of different plants or trees, or from a course of regimen supposed to be suited to the circumstances of the patient.

Though the Hindoos may formerly have had some knowledge of chemistry, yet it appears to have been too slight to enable them to distinguish the real properties of different substances; hence their prescriptions were necessarily involved in much uncertainty, instead of being a scientific selection of different ingredients to produce a

thoroughly ascertained effect.^f Their ignorance of anatomy, and, in consequence, of the true doctrine of the circulation of the blood, &c., necessarily places their different remedies among the ingenious guesses of men very imperfectly acquainted with the business in which they are engaged. What are medicine and surgery without chemistry and anatomy?

Respecting the treatment of fevers, dysentery, and other internal complaints, the Hindoo physicians profess to despise the Europeans:^g they charge them with destroying their patients by evacuations, and, instead of this treatment, prefer their own practice of starving away the fever,^h by denying food to the patient, and by adopting the most severe regimen. They confess the superiority of Europeans in surgery, however, in all its branches; and they condescend to borrow what they can from them

^f The following is an exact copy of a bill drawn up by a Hindoo physician for a patient at Serampore, in the year 1816: the dose is called *Somūnat-hū-rūsū*, and contains the following ingredients:

	<i>Rs.</i>	<i>As.</i>	<i>Ps.</i>
Of gold, the weight of $\frac{1}{4}$ of a roopee, valued at	-	3	8 0
Of lion, a roopee, - - - - -	-	1	0 0
Of talk mineral, three roopees, - - - - -	-	0	7 6
Of brimstone and quicksilver, the value of - - - - -	-	0	4 0
Of silver, - - - - -	-	0	8 0
Of precious stones, - - - - -	-	1	2 0
Of brimstone, - - - - -	-	0	3 0

^g In these and other complaints the great body of the people have a strong aversion to the help of a European physician, and many perish through this prejudice.

^h In strong fevers, the patient is kept fasting for twenty-one days; that is, he eats merely a little parched rice. At the close of this period, if the patient has been able to endure such a merciless abstinence, the strength of the fever is considered as broken. On the point of regimen, the Hindoos exceedingly blame the European practice.

respecting the stopping of bleeding, opening and healing wounds, setting broken limbs, &c. They never bleed a patient.

Inoculation for the small-pox seems to have been known among the Hindoos from time immemorial. The method of introducing the virus is much the same as in Europe, but the incision is made just above the wrist, in the right arm of the male, and the left of the female. Inoculation is performed, in general, in childhood, but sometimes in riper years. Some few die after inoculation, but where the disorder is received naturally, multitudes perish. A few Hindoos do not submit to inoculation, because it has not been customary in their families. At the time of inoculation, and during the progress of the disease, the parents daily employ a bramhūn to worship Shēētūla, the goddess who presides over this disease.

If empirics abound in enlightened Europe, what can be expected in such a state of medical knowledge as that of the Hindoos, but that impostors, sporting with the health of mankind, should abound. Not one in a hundred of those who practise physic in Bengal is acquainted with the rules and prescriptions of the shastrū, but, possessing the knowledge of a few nostrums merely, they blunder on regardless how many fall victims to their incapacity; and if, in any village, a person who has used their prescriptions happen to recover, though none of the merit belongs to the medicine, their names become famous: the destruction of twenty patients does not entail so much disgrace on a practitioner, as the recovery of one individual raises his fame. Indeed, many a Hindoo is in the case of the woman who "had suffered many things of

“ many physicians, and spent all that she had, and was no-
“ thing bettered, but rather grew worse.”

The Hindoos, however, do not depend for cures altogether upon medicine. They repeat the names of their gods, worship them, offer the leaves of the *toolūsēē* to the image of Vishnoo; repeat many charms, or wear them after they have been written on the bark of a tree, and inclosed in small cases of copper, silver, gold, or some other metal. They also listen to parts of different *shastrs*, or to forms of praise to *Doorga* or *Ramū*.

The *Voidyū*: who are intended by their parents to practise physic, are first taught the *Sūṅskritū* grammar, and after reading two or three elementary books, study the *voidyū* *shastrs*, and then learn the method of preparing and administering medicines.

The Hindoo physician never prescribes to a patient without first receiving his fee, the amount of which is regulated by the ability of the patient: the poorest persons sometimes give as little as two-pence; but one, two, or five roopees, are common gifts among the middling ranks. A rich man pays the doctor's travelling charges, his whole expenses during his stay, and now and then adds presents of 50, 100, or 200 roopees. On his recovery, he dismisses him with presents of cloth, silks, or a palankeen, &c. Some rich men have given elephants, horses, and even estates to their physicians after recovery from dangerous sicknesses. To the poor, the fees of quacks are a heavy burden. Yet it ought to be mentioned to the praise of some few of the Hindoo doctors, that they give advice and medicines to all the poor who come for them.

When the Hindoo doctor goes to see a patient, he takes with him, wrapped up in a cloth, a number of dozes in cloth or paper. He has no use for bottles, every medicine almost being in the state of powder or paste: liquids, when used, are made in the patient's own house.

SECT. XXXVIII.—*Works still extant.*¹

Nidanū, by Madhūvū, on diseases.—Comments on ditto, by Nūrū-singhū, Vijūyū-rūkshitū, and Vopū-dévū. —Chūkrū-dūttū, by a person of this name, on medicines. —Pakavūlēē, on ditto.—Voidyū-jēēvūnū, by a person of this name, on ditto.—Vūngū-sēnū, a similar work.—Bhavū-prūkashū, on diseases and the materia medica.—Chūrūkū, by a person of this name, on diseases and remedies.—Rūsū-rūtnū-sūmoochūyū, on mercurial remedies.—Rūsēndrū-chintamūnee, by Toontūkū-nat'hū, a similar work.—Rūsū-mūnjūrēē, by Shalee-nat'hū, ditto. —Rajū-nirghūnū, by Kashēē-rajū, on the properties of the different articles composing the materia medica.—Goonū-rūtnū-mala-koshū, by Narayūnū-dasū, on the names of ditto.—Lolitū-rajū, on the practice of medicine. —Sharūngū-dhūrū, by a person of this name, a similar work.—Rūsū-rūtna-vūlēē, by Bhūrūtū, ditto.—Prūyogamritū, ditto.—Gooroo-bodhūkū, by Hérūmbū-sēnū,

¹ The names of sixteen original medical writers are given in the Markundēyū pooranū, viz. Dhūnwāntūreē, who wrote the Chikitsa-tūtvū-vignānū; Divodasū, the Chikitsa-dūrshūnū; Kashēē-rajū, the Chikitsa-koumoodēē; Ushwinēē-koomarū, two brothers, physicians to the gods, the Chikitsa-rūtnū-tūntū and the Brūmhūgnū; Nūkoolū, the Voidyū-sūrvūsvū; Sūhūdēē, the Vyadhee-sindhoo-viūrdūnū; Yūmū, the Gnanainīvū; Chyūvūnū, the Jēēvū-danū; Jūnūkū, the Voidyū-sūndēhū-blūnjūnū; Boodhū, the Sūrvvū-sarū; Javalū, the Tūntrū-sarū; Javalee, the Védangū-sarū; Poilū, the Nidanū; Kūrūt'hū, the Sūrvūdhūrū; and Ugūstyū, the Dwoitū-nirūyū. Of these, six works are said to be still extant.

ditto.—Harēētū, by the sage Harēētū, ditto.—Paninee, by the sage of this name, ditto.—Rūsū-rūtnū-prūdēpū, ditto.—Rūsū-koūmoodēē, ditto.—Chikitsa-koumoodēē, ditto.—Dhūnwūntūree-nirghūntū, by Dhūnwūntūree, on diseases and their remedies.—Voidyū-sūrvūswū, by the same writer, on the preparation and the whole practice of medicine.—Sooshrootū, by a sage of this name, on ditto.—Vabhūtū, by a sage of this name, on ditto.—Sarū-koumoodēē, by Hūrishchūndrū-rayū, on preparing and administering medicines.—Sarū-sūngrūhū, by the same author, an abridgment, on the practice of medicine.—Mūdhoo-malūtēē, and seven other works on mercurial preparations, by seven rishees.—Rūtna-vūlēē, by Kūveechūndrū-rayū, on diseases, &c.—Sūndéyū-bhūnjinēē, by Vopū-dévū, a similar work.—Pūree-bhasha, by Narayūnū-dasū, on the mode of preparing medicines.—Narēē-prūkashū, by Shūnkūrū-sénū, on the ascertaining the nature of diseases by the pulse.—Pūt'hya-pūt'hyū, by Vishwū-Nat'hū-sénū, on regimen.

Other medical works are read in Bengal; but I have mentioned only these, because they are said to be more generally consulted; and there are many books on medicine written in the colloquial dialects, by sūnyasēē^k and others; but they are despised by the higher classes, and have no claim to notice as works of science.

The subjects treated of in the Voidyū shastrū are: *The prognostics of diseases*, or the method of obtaining a knowledge of the state of the body from the pulse.—*The causes and nature of diseases*, including their primary and proximate causes. In this part are considered, the changes produced on the body by an excess, or defect,

^k The sūnyasēēs (religious mendicants) are the common wandering quacks of the country.

in the proportion, or proper circulation, of air, bile, and rheum.—*The art of healing*, which includes, 1. the materia medica; 2 chymistry and pharmacy; 3 the administering of medicine. The latter includes internal remedies, as well as the application and effects of unguents, lotions, &c.—*Rules for regimen*, under which head the nature of different kinds of aliment are considered, the effects of sleep, sexual enjoyment, and a variety of other circumstances when connected with a state of sickness.

The work called Nidanū gives the names of the following diseases: Jwūrū, or fever.—Ūtēsarū, dysentery.—Grūhūnēē, diarrhœa.—Ūrshū, hæmorrhoids.—Ūgnee-mandyū, indigestion.—Vi-ōōchika, costiveness.—Krimēe, worms, attended with vomiting.—Kamūla, discoloured urine, and stools the colour of earth.—Pandoo, jaundice.—Rūktū-pittū, discharges of blood.—Rajū-yūksma, pulmonary consumption.—Koshū, sore throat and excessive cough.—Hikka, hiccup.—Shwasū, asthma.—Swūrū-bhēdū, noise in the throat.—Ūrqchūkū, want of appetite.—Chūrddee, vomiting.—Trishna, thirst.—Mōōrcha, fainting.—Mūdatyūyū, drunkenness.—Dahū, burning heat in the extremities.—Oonmadū, insanity.—Ūpūsmarū, hysterics.—Vayoo, gout or rheumatism.—Vatūrūktū, burning in the body accompanied with eruptions.—Oorūstum-bhū, boils on the thighs.—Amūvatū, swelling of the joints.—Shōōlū, cholic.—Anahū, epistasis.—Oodavūrttū, swelling in the bowels.—Goolmū, a substance formed in the belly, accompanied with sickness.—Hridrogū, pain in the breast.—Mōōtrū-krichrū, strangury.—Ūshmūrēē, the stone.—Prūmēhū, a gleet.—Médū, unnatural corpulency.—Oodūrū, the dropsy.—Shot'hū, intumescence.—Vrid-dhee, swelling of the intestines.—Gūlū-gūndū, a goitre.

—Gändū-mala, ulcers in the throat.—Shlēē-pūddū, simple swelling of the legs.—Vidrūdhee, an abscess.—Naree-vrūnū, ulcers on the intestines. Vrūnū-shot'hū, ulcers on the body.—Bhūgūndūrū, fistula in ano. Oopūdūng-shū, the venereal disease.—Shōōkū-doshū, pricking pains in the body, supposed to be the precursor of the leprosy.—Twūgamūyū, the dry scab.—Shēētū-pittū, the dry leprosy.—Oodūrddhū, ring-worm.—K oosht'hū, leprosy.—Ūmlūpittū, the heart-burn—Visūrpū, dry eruptions, running in crooked lines over the body.—Visphotū, boils.—Mūsōōrika, the small-pox.—Kshoodrū-rogū, of which there are two hundred kinds, all denominated trifling diseases.—Nasa-rogū, pain in the nose, followed by bleeding.—Chūkshōō-rogū, diseases in the eyes.—Shiro-rogū, headache.—Strēē-rogū, sickness after child-birth.—Valū-rogū, sicknesses common to children.—Vishū-rogū, sickness after eating any thing deleterious—The shastrūs mention eighteen diseases as particularly fatal; but among these the most dangerous in Bengal are Fevers, Jūkshma,¹ Consumption,² Mūha-vyadhee,³ Olaoot'ha,⁴ Dysentery, Asthma, Small-Pox, Oodūrēē,⁵ Sōōtika.⁶

¹ Cough and spitting of blood; others say, the induration of the spleen.

² The Leprosy. Multitudes of these miserable beings may be seen in the public streets, with their legs swelled, their hands and feet full of raw wounds, and their fingers and toes falling off.

³ Cholera morbus, which generally carries off the patient in a few hours.

⁴ Of this there are three sorts. jūlodūrēē, viz the dropsy; mangsodūrēē, a swelling without water; and amodūrēē, a distention of the bowels through costiveness, which usually ends in a dysentery, and terminates in death.

⁵ A disease of women after child-birth, attended with violent evacuations.

SECT. XXXIX.—*Translations*

From three Medical works, the *Narāṇa-prākāśhū*, *Nidanū*, and *Nidanū-Sāngiūhū*.

First, the physician must ascertain the nature of the disease of his patient; to do which, he must first look at the person sent to call him, and, by his countenance and conversation, endeavour to ascertain whether the patient be likely to survive or not. He must next proceed to the patient; look at him; and enquire into the state of his bowels, digestion, sleep, &c., then feel his pulse, examine his tongue, his evacuations, urine, his nose, head, hands, feet, and navel.—If any physician administer medicine to a patient the first day he is called, before he has ascertained the nature of the disease, he is compared to *Yūmū*.

Of the Pulse.—This work declares, that the subject of the pulse is a mystery so profound, that the doctors in heaven are but imperfectly acquainted with it; and therefore it can scarcely be expected to be known among men. The writer professes, however, to give something of what the learned have written on this subject. There are five principles in the body, viz. earth, water, light (*tézū*),^a wind, and ether: these qualities are mixed with the fæces, but if the fæces become bound in the body, sickness ensues. The air in the body called *vūlahūkū* exerts a powerful influence in the preservation and destruction of the world, as well as of individual bodies. It exists in five forms,^r *pranū*, *ūpanū*, *sūmanū*, *oodanū*, and *vūyanū*, which have separate places in the body, and regulate all its motions. The two pulsative arteries in the feet are under the ankle joint; those in the hands are at the roots of the three first fingers; one pulse ex-

^a *Tézū* is the most active principle in bodies, as, light in the sun, verdure in plants, energy in man, &c.

^r "Air inhaled or emitted several ways, as breath, deglutition, &c."

ists at the root of the throat, and another at the root of the nose. By the pulse in these different places the state of the body may be ascertained. When the physician intends to examine the pulse of a patient, he must rise very early, attend to all the offices of cleansing, washing his mouth, &c., and go fasting: the patient must abstain from food, labour, bathing, and anointing himself with oil, must confine himself to his house, avoid anger, vomiting, cold and heat, and must rise from sleep before the arrival of the physician. All these preliminaries being secured, the physician may properly and successfully examine the pulse; but remissness in these preparatory steps subjects the physician to the greatest reproach. When an increased quantity of bile exists in the body, the pulse is sometimes as quick as the flight of a crow, and at other times resembles the creeping of a toad. When rheum predominates, should the pulse be sometimes very quick, and then very slow, the patient is in great danger; and when the pulse is marked only by irregularity, the case is dangerous.

Of the Origin of Diseases.—First, from fevers arise discharges of blood from the eyes, nose, mouth, &c., which bring on the asthma; and from the asthma arises an enlargement of the spleen. When the latter has acquired great strength in the body, a disease follows called jñt'hürü.* From the last disease, two others called shot'hü and goolmü† spring. From goolmü arises a cough, which ends in what is called kshüyüakashü, or a consumptive cough. In this way many diseases give rise to others; and the new disease, in some instances, removes the original one.

* In this disease the belly swells, and becomes extremely hard, as though a thick hard substance had grown in it.

† In the shot'hü the extremities swell, as though filled with water; and in the goolmü the disease, which is in the belly, deprives the patient of sensibility.

Of the Symptoms of Diseases.—In a fever, the body is dried up, the patient has no desire to open his eyes; he becomes sensible of cold and of great weakness; wishes to sit in the sun; is constantly gaping; the hairs on his body stand erect, and the heart is heavy. These are the symptoms of a fever in which wind in the body is predominant.

In a fever produced by excess of wind, bile, and rheum, the following are the symptoms: the shivering fit is greater or less at different periods: the throat and mouth are very much parched; sometimes light, and other times very heavy sleep succeeds; the body becomes parched and destitute of its natural freshness; the head trembles; and the patient has a constant disposition to gape.

In a fever arising from excess of bile, the following are the symptoms: the pulse of the patient is exceedingly quick but not full; his bowels are much disturbed; his sleep is broken; he vomits; his lips, throat, nose, &c. are parched; he perspires; becomes insensible; he has fits of swooning; his body is consumed with heat and excessive thirst; and his eyes and fæces are red. When wind and bile predominate and produce fever, these are the symptoms: thirst; fits of swooning; wandering of mind; great heat in the body; disturbed sleep; pains in the head; a parching of the throat, lips, &c.; vomiting; great nausea, &c.

In the fever produced by rheum, these are the symptoms: the pulse is very slow; the patient has no inclination to action; the eyes and fæces are white; occasionally the body becomes stiff; the hairs of the body stand erect; heavy sleep succeeds; the patient vomits;

he perspires; is affected with a cough and nausea. At times the body suffers from extreme heat, and at others from cold, as well as from pains in the joints and head; the eyes become red, and are almost constantly closed. To these symptoms succeed, noises in the head; light sleep, frequently broken; swooning or insensibility; cough; difficulty of breathing; nausea; a discoloured tongue; spitting of bile; shaking of the head; constant pain in the breast; offensive fæces; rattling in the throat; red and black rings on the skin; deafness; indigestion, and the belly constantly heavy. If rheum be exceedingly prevalent in the body, and if the fire in the body^a be extinguished, so that no food can be digested, the case is past remedy. In proportion to the prevalence of rheum, the patient's case is dangerous. If this fever, however, be very strong on the seventh, tenth, or twelfth days from its commencement, the patient will recover. On a seventh, ninth, or eleventh lunar day, if the three causes of fever, viz. wind, bile, and rheum be very prevalent, the patient's case is desperate. While the paroxysms of the fever continue, if the patient complain of a pain at the root of the ear, he is sure to die.

When a fever commences, if it be regular in time and degree for a few days, and then change its time, as, once in the morning and again in the night, the god Shivü himself has declared, that the recovery of this person is impossible; there are no medicines to meet such a case.

When a fever is in the animal juices,^{*} the body suffers from extreme lassitude, from a disposition to vomit, and

^{*} The digestive powers are here to be understood.

^{*} The Hindoo anatomists mention seven principles of which bodies are composed, the animal juices, blood, flesh, the serum of flesh, bones, marrow, and seed.

from nausea, and the animal spirits from heavy depression.—When the fever is in the blood, blood is expectorated with the saliva, the body suffers from burning heat ; insensibility follows, the patient vomits, raves, and suffers from irritation in the skin, and from thirst.—When the fever is in the flesh, the natural discharges are excessive, the body trembles, the patient suffers from thirst, his temper is irritable, and he endures excessive internal heat, and is very restless. When in the serum of the flesh, violent perspirations, thirst, insensibility, incoherent speech, vomiting, nausea, impatience, and delusion of mind, are the symptoms.—When in the bones, the patient has the sensation as though his bones were breaking, he groans, sighs, suffers from excessive purgations, and is very restless.—When in the marrow, the patient appears to himself to be surrounded with darkness, he suffers from hiccup, cough, chilliness, internal heat, he sighs deeply, and feels dissatisfaction with every surrounding object.—When in the seed, the person becomes incapable of conjugal pleasure, and soon dies.

Of the Cure of Diseases.—If a fever arise from an excess of what is called amū,[†] the proper medicines for promoting a discharge of this should be administered ; for if improper medicines be given so as to confine this within the body, the patient's life will be in great danger. If a person have a small degree of fever, he should have proper medicines, but he must avoid such as are given only in strong fevers, as medicines compounded with poison.

If a fever continue till a late hour in the evening, there is no hope from medicine. The fever which is attended with hiccup, cough, difficulty of breathing, and insensi-

[†] The mucus which is perceived in the natural discharges in *ṣḍiarihoca*.

bility, will produce insanity. In a fever in which wind, bile and rheum prevail, and produce pains in the heart, anus, penis, sides, and joints, wherein also the body becomes entirely feeble, the belly swells, and evacuations almost cease, the patient must die. When a patient is afflicted with fever, attended with constant evacuations, thirst, burning heat, insensibility, difficulty of breathing, hiccup, pains in the sides, swooning, &c., the physician may abandon his case as hopeless. If a very aged person have a fever, accompanied with the following concomitants, viz. difficulty of breathing, pain in the breast, and thirst, if he be also very much reduced in body, he cannot recover. If a person in a fever suffer from violent evacuations, and these suddenly cease, a disease called grihinēē will follow, and from this ūrshū, in which, at the time of evacuations, the patient will have excruciating pains, and part of the intestines will descend to the mouth of the anus. The disease called ūrshū may arise from improper food, as well as from inactivity, from much sleep in the day, or from excessive sexual intercourse.

When a person is affected with a small degree of fever, he must take a small quantity of shoont'hēē,^a dévū-daroo,^b dhūnya,^c vribhūcēē,^d and küntūkarēē,^e pound them, and boil them in a pound of water till the water is reduced to one fourth; then strain it through a cloth, and put into it a very small quantity of honey. This is one dose. If the fever increase, he must use the following prescriptions: take of küntūkarēē,^f gooloonchū,^g shoont'hēē,^h

^a The piles.^b Dried ginger.^c The pine, or fir-tree.^d Coriander seed.^e Solanum fruticosum.^f Solanum

jacquini.

^g Solanum jacquini.^h Menispermum glabrum.ⁱ Dried ginger.

chirata,ⁱ and koorū,^k prepared in the way mentioned above.

If a person be afflicted with a fever arising from wind, he must take the bark of the vilwū,^l shona,^m gambharēē,ⁿ paroolū,^o and gūnyarēē,^p and prepare them as above.

For a bilious fever, the following remedy may be taken : the leaves of the pūtolū,^q barley, and the bark of the kūpith'hū,^r prepared as above. By taking this medicine, the bile, burning heat, and thirst will be removed.

To remove burning heat from the body, take the husks of dhūnya,^s and let these soak in water in the open air all night, and in the morning strain them through a cloth, and having added sugar, give the water to the patient.

For a bilious fever, take the stalks of kshétrūpapūra,^t rūktūchündūnū,^u vilwū,^x and shoont'hēē,^y and boil them in a pound of water till it is reduced three-fourths, and then add a little honey. For the same complaint, take the roots of moot'ha,^z the wood of rūktū-chündūnū,^a the stalks of kshétrūpapūra,^b kūtkēē,^c and vilwū,^d the leaves of the pūtolū,^e and the bark of vilwū; boil them in water, and prepare them as above. By this remedy, sickness in the stomach, thirst, and burning heat will be removed. In a fever, by anointing the head with the

ⁱ Gentiana Chayrayta.

^k Unascertained.

^l *Ægle marmelos*.

^m *Bignonia Indica*.

ⁿ *Gmelina arborea*.

^o *Bignonia suave olens*.

^p *Premna spinosa*.

^q *Trichosanthes diceca*.

^r *Feronia elephantium*.

^s Coriander seed.

^t *Oldenlandia triflora*.

^u *Adenantha pavonina*.

^x *Ægle marmelos*.

^y Dried ginger.

^z *Cyperus rotundus*.

^a *Pterocarpus santalinus*.

^b *Oldenlandia triflora*.

^c *Justicia ganderussa*.

^d *Ægle marmelos*.

^e *Trichosanthes diceca*.

fruit of bhōōmee-koomoora,^f the husks of the fruit of darimū,^g the wood of lodhū,^h and the bark of kūpit'ht'hū,ⁱ thirst and burning heat will be removed; as well as by rubbing the juice of the leaves of the koolū^k on the palms of the patient's hands, and on the soles of his feet.

To remove a fever arising from rheum, bruise the leaves of uisinda,^l and boil them in a pound of water, till three parts have evaporated; and then add the bruised fruits of pippulēē.^m

A cough, difficulty of breathing, fever, thirst, and burning heat, are all removed by the bruised fruits of the kūt,ⁿ koorū,^o kankra,^p and shringēē, and a small quantity of honey.

The hiccup just before death is relieved by giving to the patient the bruised fruits of the pippulēē, mixed with honey.

A fever arising from wind and bile is removed by a decoction prepared from shoont'hēē, goolūnchū,^q moot'ha, chirūta,^r kūntūkaree,^s vrihūtee,^t shalūpūrnēē,^u chakoolya,^x gokshoorēē.^y A fever arising from the same cause, is removed by a decoction prepared from shoont'hēē, dhūnyakū,^z nimbū,^a pūdmū,^b and rūktū-chūndūnū.

^f Convolvulus paniculatus. ^g Pomegranate. ^h Simplicocis racemosa.
ⁱ Feronia elephantium. ^k Zizyphus jujuba. ^l Vitex trifolia. ^m Piper longum.
ⁿ Mimosa Catechu. ^o Simplicocis racemosa. ^p Cucumis utilatissimus.
^q Menispermum glabrum. ^r Gentiana chayrayta.
^s Solanum Jacquini. ^t Solanum fruticosum. ^u Hedysarum gangeticum.
^x Hedysarum lagopodiodes. ^y Tribulus lanuginosus.
^z Coriander seed. ^a Melia Azadirachta. ^b Nymphaea nelumbo.

A fever arising from bile and kũph is removed by drinking the juice of vasũkũ^c leaves, mixed with honey. A fever arising from the same cause, is removed by a decoction prepared from kũntũkaree,^d goolũnchũ,^e vamũn-hatẽẽ,^f dooralubha,^g chirũta,^h rũktũ-chũndũnũ,ⁱ kũtkẽẽ,^k shoont'hẽẽ,^l Indrũyũvũ,^m moot'ha,ⁿ and pũtolũ.^o This decoction removes thirst, burning heat, want of appetite, vomiting, cough, pains in the side, &c. A similar fever is removed by a preparation mixed with honey, composed of goolũnchũ, Indrũyũvũ, nimbũ,^p pũtolũ, kũtkẽẽ, shoont'hẽẽ, moot'ha, rũktũ-chũndũnũ. This remedy removes rheum, burning heat, vomiting, nausea, thirst, pains in the body, &c.

A fever of long continuance is removed by a decoction prepared from shona,^q paroolũ,^r gambharẽẽ,^s gũniarẽẽ,^t vilwũ,^u chakoolya,^x gokshoorẽẽ,^y vrihũtẽẽ,^z kũntũkaree, and shalũpũrnẽẽ.^a

In a slight fever, arising from rheum, take a decoction made with the last-mentioned ten things, adding chirũta, goolũnchũ, shoont'hẽẽ, and moot'ha. A fever arising entirely from rheum is removed by a decoction made with the preceding fourteen articles, goolũnchũ excepted, adding gũjũ-pippũlee,^b Indrũyũvũ, dẽvũdaroo,^c dhũnyakũ,^d and dooralũbha. This is a very efficacious remedy.

^c Justicia Adhatoda. ^d Solanum Jacquini. ^e Menispermum glabrum. ^f Siphonanthus indica. ^g Hedysarum alhagi. ^h Gentiana chayrayta. ⁱ Pterocarpus santalinus. ^k Not ascertained. ^l Dried ginger. ^m Wrightea antidysenterica. ⁿ Cyperus rotundus.

^o Trichosanthes diœca. ^p Melia Azadirachta. ^q Bignonia indica.

^r Bignonia suave oleus. ^s Gmelina arborea. ^t Premna spinosa.

^u Ægle Marmelos. ^x Hedysarum lagopodioides. ^y Tribulus lamu-

ginosus. ^z Solanum fruticosum. ^a Hedysarum gangeticum.

^b This, according to some, is a species of pepper, but others call Tetranthera apetala by this name. ^c The fir-tree. ^d Coriander seed.

To remove swellings in the extremities, rub the parts affected with an ointment prepared from the bark of koolūtthū,^c the fruit of kūt,^f shoont'hēē, and the bark of kūrūvēē.^g For the same complaint apply to the swollen members an ointment prepared from tava,^h gūniyarēē, shoont'hēē, and dévū-daroo.

For a fever of long standing, milk is excellent, but in a recent fever, is very pernicious. For a fever under which the patient has long suffered, a decoction is prepared with kūtūkaree', goolūnchū,^k and shoont'hēē,^l mixed with pippālēē^m and honey. For the same kind of fever, the patient may take a similar dose made with dhatrēēⁿ hūrēētūkēē,^o pippālēē, shoont'hēē, and gorūk-shū,^p mixed with sugar.

The following account of the method of preparing enointing oils, and different poisons, is taken from the work called Sarū-Koumoodēē. These oils are to be prepared from tilū^q in quantities of 32 lbs. 16 lbs. and 8 lbs. They are to be boiled till no froth arise at the top, even after a green leaf has been thrown into the pan. The following ingredients, having been washed and pounded, are to be thrown into the boiling oil by degrees, and boiled several hours, and then taken out of the pan, viz. lodhū,^r the roots of nalookū,^s the wood of bala,^t and mūnjisht'ha,^u the fruit of amūlūkēē,^x hūrēētūkēē, and vūbhūra,^y the roots of kétokēē,^z the raw roots

^c *Dolichos bulbosus.* ^f *Mimosa Catechu.* ^h *Nerium odorum.*

^h A sort of lemon. ⁱ *Solanum jacquini.* ^k *Menispermum glabrum.*

^l Dried ginger. ^m *Piper longum.* ⁿ *Grislea tomentosa.* ^o *Terminalia*

citrina. ^p Unascertained. ^r *Sesamum orientale.* ^s *Simplicoc*

recemosa. ^t Unascertained. ^u Unascertained. ^x *Rubia Munjista.*

^y *Phyllanthus emblica.* ^z *Terminalia belerica.* ^z *Pandanus*

odoratissimus.

of hūridra,^a and the roots of moot'ha.^b To these are to be added and boiled till perfectly mixed with the oil, a large quantity of whey, and gum water; also rūktū-chūndūnū,^c bala, nūkhēē,^d koorū,^e munjisht'ha, joisht'hū-mūdhoo,^f shoilūjū,^g pūdmūkasht'hū,^h shūrūlū,ⁱ dévū-daroo,^k éla,^l khataśēē,^m nagéshwūrū,ⁿ tézū-pūtrū,^o shilarūsū,^p mooramangsēē,^q kakūlēē,^r priyūngoo,^s moot'ha, hūridra, daroo-hūridra,^t ūnūntū-mōōlū,^u shyama-lūta,^x lūta-kūstōōrēē,^v lūvūngū,^z ūgooroo,^a koomkoomū^b goorūtūwū,^c rénookū,^d and sūloopha.^e To give this ointment a fragrant smell, as well as contribute to its virtues, the following ingredients are to be added, viz. éla, chūndūnū,^f koomkoomū; kakoolēē,^g jūtamangsēē,^h shūt'hēē,ⁱ tézū-pūtrū, shūrūlū, shīla-ūrsū, kūrpōōrū,^k mrigūna-bhee,^l lūvūngū, nūkhēē, mét'hēē,^m ūgooroo, ékangū.ⁿ These oils are called chūndūnadee.

The following is the method of making a medical oil called Vishnoo-toilū which is esteemed of great use in diseases caused by the prevalence of wind in the system. First, the oil (32, 24, 16, or 8 lbs.) must be boiled as before; then the ten ingredients before-mentioned, being washed and pounded, must be thrown in, boiled for six hours, and then strained; after which a quantity of goat's milk, and the juice of the shūtū-mōōlēē^o must be placed

^a Curcuma longa. ^b Cyperus rotundus. ^c Pterocarpus santalinus.

^d Unascertained, but appears to be a dried shell fish. ^e Unascertained.

^f Liquorice. ^g Naphtha. ^h Unascertained. ⁱ Unascertained.

^k The fir tree. ^l Alpinia Cardamomum. ^m Unascertained. ⁿ Mesua

ferrea. ^o Lauus cassia. ^p Naphtha. ^q Spikenard. ^r Unascertained.

^s Unascertained. ^t Yellow sanders. ^u Periploca indica. ^x Unascertained.

^y Unascertained. ^z Cloves. ^a Amyris agallochum. ^b Saffron ?

^c Unascertained. ^d Unascertained. ^e Anethum Sowa. ^f Santalum

album. ^g Unascertained. ^h Valeriana jatamansa. ⁱ Unascertained.

^k Camphor. ^l Musk. ^m Trigonella Fœnum Grecum. ⁿ Unascertained.

^o Asparagus racemosus.

in the pan, and the whole boiled again for several days, till it has the appearance of oil. After this, the following ingredients, having been previously washed and pounded, must be added : moot'ha,^p ūshwū-gūndha,^q jēērūkū,^r rishivūkū,^s shūt'hēē,^t kakūlēē,^u kshēērūkakūlēē,^x jēē-vūntēē,^y joisht'hēē-mūdhoo,^z mūhooree,^a dévū-daroo,^b pūdmū-kasht'hū,^c shoilūjū,^d soindhūvū,^e jūtamangsēē,^f éla,^g goorūt'wūkū,^h koorū,ⁱ rūktū-chūndūnū,^k mūnjisht'ha,^l mrigūnabhee,^m chūndūnū,ⁿ koomkoomū,^o shalū-pūrnēē,^p koonhooroo,^q gétala,^r and nūkhēē. To render the oil fragrant, the ingredients before-mentioned must be added and boiled. The boiling will occupy fifteen or twenty days.

Another oil, called gooroōchyadēē, is prepared with the same ingredients as those already mentioned, but instead of goat's, cow's milk is used ; and instead of the articles which succeed the milk in the former prescription, the following are to be used, viz. ūshwūgūndha, bhōōmikooshmandū,^{*} kakoolēē, kshēērūkakoolēē, rūktū-chūndūnū, shūtūmōōlēē, gorūksbū,[†] chakoolya,[‡] gokshoorūkū,[§] kūntūkaree,^{||} vrihūtēē,[¶] virūngū,^{‡‡} amūlūkēē,^{§§} hūrēētūkēē,^{¶¶} vūhūra,^{|||} rasna,^{||||} ūnūntūmōōlū,^{¶¶¶} jēēvūntēē,^{§§§}

- ^{*} Cyperus rotundus. [†] Physalis flexuosa. [‡] Anise seed. [§] Unascertained. ^{||} Unascertained. [¶] Unascertained. ^{‡‡} Unascertained.
^{§§} Celtis orientalis. ^{¶¶} Liquorice. ^{||||} An aromatic seed. ^{¶¶¶} Fir.
^{¶¶¶} Unascertained. ^{¶¶¶¶} Apparently a sort of moss. ^{¶¶¶¶¶} Rocksalt.
^{¶¶¶¶} Valeriana jatamansa. ^{¶¶¶¶¶} Alpinia cardamum. ^{¶¶¶¶¶¶} A sort of bark.
^{¶¶¶¶¶} Unascertained. ^{¶¶¶¶¶¶¶} Pterocarpus santalinus. ^{¶¶¶¶¶¶¶¶} Rubia Munjista.
^{¶¶¶¶¶¶} Musk. ^{¶¶¶¶¶¶¶¶} Santalum album. ^{¶¶¶¶¶¶¶¶¶} Saffron? ^{¶¶¶¶¶¶¶¶¶¶} Hedysarum gangeticum.
^{¶¶¶¶¶¶¶¶} Frankincense. ^{¶¶¶¶¶¶¶¶¶} Unascertained. ^{¶¶¶¶¶¶¶¶¶¶} Convolvulus paniculatus.
^{¶¶¶¶¶¶¶¶¶} Unascertained. ^{¶¶¶¶¶¶¶¶¶¶} Hedysarum lagopodisides.
^{¶¶¶¶¶¶¶¶¶¶} Tribulus lanuginosus. ^{¶¶¶¶¶¶¶¶¶¶¶} Solanum jacquini. ^{¶¶¶¶¶¶¶¶¶¶¶¶} Solanum fruticosum.
^{¶¶¶¶¶¶¶¶¶¶¶} Unascertained. ^{¶¶¶¶¶¶¶¶¶¶¶¶} Phyllanthus emblica. ^{¶¶¶¶¶¶¶¶¶¶¶¶¶} Terminalia ^{¶¶¶¶¶} ~~et~~ ^{¶¶¶¶¶} ~~indica~~.
^{¶¶¶¶¶¶¶¶¶¶¶¶} Terminalia belerica. ^{¶¶¶¶¶¶¶¶¶¶¶¶¶} Unascertained.
^{¶¶¶¶¶¶¶¶¶¶¶¶¶} Hemisidem ^{¶¶¶¶¶} ~~et~~ ^{¶¶¶¶¶} ~~indicus~~. ^{¶¶¶¶¶¶¶¶¶¶¶¶¶¶} Celtis orientalis.

pippülēē-mōōlū,^h shoont'hēē,ⁱ pippülēē,^k mürichū,^l somū-rajū,^m bhékūpūrnēē,ⁿ rakhalū-shūsa,^o gétala, münjīst'ha, chündünū, hūridra,^p sūloopha,^q and sūptūchūda.^r This oil is used for removing diseases originating in excess of bile.

A medicine prepared with the poison of the krishnū^s is thus described: Having seized one of these snakes and extracted the poison to the amount of half a tola, mix and boil it in forty pounds of milk, and a quantity of curds; and let it remain thus for two days, after which it must be churned into butter. Next, boiling the butter, mix with it nutmegs, mace, cloves, and the roots of several trees; after they have been well boiled together, pound the whole very small, mix it with water, and make it up into pills as small as mustard-seeds. When a person is apparently in dying circumstances, this medicine is administered, mixed in cocoa-nut water: first, the patient must take a single pill, and if there be no apparent relief, a second may be given. Another medicine of the same kind is thus prepared; the snake is to be seized, and a string tied round its neck till the mouth opens, after which some nutmegs, cloves, mace, and other spices must be thrown into its mouth; which is then to be closed again, and the snake placed in an earthen pan, and covered up closely. The pan is next to be placed upon the fire, and kept there till the poison is completely absorbed in the spices, which are then to be taken out of the mouth and dried; and, after an experiment of their efficacy on some animal, are to be pounded, and given to the patient as snuff, or in small pills.

^h The roots of piper longum.

ⁱ Dried ginger.

^k Piper longum.

^l Black pepper.

^m Serratula anthelmintica.

ⁿ Bignonia indica.

^o Unascertained.

^p Turmeric.

^q Anethum Sowa.

^r Echites

scholaris.

^s The cobra-capella.

Another way of preparing poison as medicine, is by extracting it from the mouth of the snake, and mixing it with milk; which is next boiled and made into butter, with which the juice of certain roots is mixed.

These poisons are administered when all other remedies fail, and when there is but little hope of recovery: the most extraordinary cures are said to have been performed by them, even after persons have been partly immersed in the Ganges, under the idea that all hope of life was gone. The medicine is said to throw the patient into a state of insensibility, and immersion in the water, it is supposed, assists the operation of the poison.

SECT. XXXIX.—*Of the works on Theogony, and on General History (the Pooranūs).*¹

The eighteen different works known by the name of pooranūs are attributed to Védū-Vyasū, and the same number of oopū-pooranūs are ascribed to other sages. The names of the pooranūs are—The Brūmhū, Pūdmū, Vishnoo, Shivū, Bhūvishyū, Narūdēyū, Markūndēyū, Atrēyū, Brūmhū-voivūrttū, Lingū, Vūrahū, Skūndū, Vamūnū, Kōōrmū, Mūtsyū, Gūroorū, Vayoo, and the Bhagūvūtū. The names of the oopū-pooranūs are—The Shūnūtkoomaroktū, Nūrūsinghū, Bhūvū, Shivū, Doorvasūsoktū, Narūdēyū, Kūpilū, Vamūnū, Ooshūnūsoktū, Brūmhandū, Vūroonū, Kalika, Mūhēshwūrū, Shamvū, Sourū, Pūrashūroktū, Murēchchū, and the Bhargūvū. The names of a number of other pooranūs are current; among which are the Kūlkee, which treats of the tenth incarnation, yet to come; the Ekamrū, which contains an account of the holy place Bhoovūnēshwūrū;

¹ That which is old.

the Mūha-Bhagūvūtū, in which it is asserted, that the incarnations are all different appearances of Bhūgūvūtēē (Doorga); Dévēē-Bhagūvūtū,—some persons contend, that this is the original Shrēē-Bhagūvūtū; the Atmū, in which is discussed the nature of spirit and matter, with other particulars. Those who study the pooranūs are called pouranikūs.

These pooranūs and oopū-poōranūs contain, among many other things, the following subjects, viz. An account of the creation; the name of the creator; the period of the creation; the names of the preserver and of the destroyer; description of the first creation; the period destined for the continuance of the world; the nature of a partial as well as of a total dissolution of things; the unity of God; his spirituality; divine worship by yogū; the names of the different yogūs, and the forms of these ceremonies; the beatitude of the yogēē; the incarnations of the gods; some inferior and other incarnations of the whole deity; objects of these incarnations; the places in which they took place; accounts of various sacrifices, as the ūshwūmédhū, nūrū-medhū, go-medhū, &c; the names of the kings who offered these sacrifices; enquiry whether private individuals offered them or not; whether the flesh of these sacrificed horses, men, and cows, was eaten or not; how many of these animals were slain at one sacrifice; whether those who ate the flesh of these sacrifices were guilty of an error or not; whether these animals were male or female, the merit of these sacrifices; in what yoogū they were offered; whether they can be offered in the kūlee yoogū or not; whether, if they cannot be offered in the kūlee yoogū, other meritorious works may be performed in their stead; the mode of performing these works of merit; whether these works were commanded

before the külee yoogu ॐ. not; the presentation of a person's whole property in gifts to the gods; the reward of such gifts; the person who offered these splendid gifts; the yoogū in which they were presented; the quantity of religion and irreligion in each yoogū; the names of the kings who reigned in the sütyū, tréta, dwapürū, and külee yoogūs; history of the kings of the three first yoogūs; their characters, as encouraging religion or not; the state of religion, and the conduct of the bramhūns, in the külee yoogū; the state of the gods as remaining awake or asleep during the külee yoogū; the wars of Yoodhist'hirū; his conquests; the number of lives lost in these wars; the period occupied by this dynasty; the descent of Gūnga from heaven; the religious austerities employed to bring Gūnga from heaven; the persons practising these austerities; the errand of Gūnga in her descent from heaven; her journey to earth described; names of the founders of the holy places Kashēē, Vrinda-vānū, Ēyodhya, Gūya, Prūyagū, Mūt'hoora, Hūridwarū, Hingoola, Jūgūnnat'hū-kshétrū, Shétoobündū, Raméshwūrū, &c.; the antiquity of these places; the benefits arising from worshipping there; the names of the gods to whom they are dedicated; the ceremonies to be performed on visiting these places; the geography of the earth; the number of the seas; their names and extent: the divisions of the earth; the names of the families reigning over different parts of the earth; the attention paid to religion in these divisions of the earth; the number of the gods; the work of each; the means by which they obtained their elevation; the names of the different worlds; their inhabitants; the number of heavens; their names; the degrees of excellence in each; the nature of those works of merit which raise men to these heavens: the god who presides in each; the different hells; their

names; the sins which plunge men into such and such hells; the punishments in these places; the judge of the dead; the executioners;—the names of the casts; the duties of each cast; the names of the different sects or varieties of opinion and worship allowed by the shastrū; the opinions of each of the sages; the various kinds of learning taught in the védū; the number of the védūs; the names of the other shastrūs; the methods adopted by the sages in the instruction of their disciples; of past, present and future events; the names of the works in which the events of these periods may be found; the different modes of serving the gods; the different religious orders; the names of the animals proper to be offered to the gods or goddesses; the degrees of merit arising from rejecting animal food; the months in which Vishnū sleeps; the ceremonies to be attended to during these months; the number of the pitree-lokūs;* the ceremonies to be attended to on their account; the merit of these ceremonies; the degree of honour due to father and mother compared with that to be paid to a religious guide; the degree of crime attached to a person who withholds a promised gift; method of presenting gifts; persons proper for friends; on what occasion a person may utter falsehoods; the duties of a wife towards her husband; enquiry whether the merit or demerit of the wife will be imputed to herself or to her husband: whether the wife will share in the merits or the demerits of her husband; whether females, in a future birth, can change their sex or not; the number of transmigrations through which a person must pass before he can return to human birth; the invention of ardent spirits; the yoogū in which they have been drank; the names of those who drank them; the effects of drinking them; the reason

* People dwelling in one of the inferior heavens.

why persons in the kŭlee yoogŭ are forbidden to drink spirits; the way in which a person may innocently drink spirits; the trades proper to the four casts; the names of the casts who may take interest upon money; extent of interest; whether a bramhŭn may be punished with death or not; the consequences of thus punishing him; the punishment which awaits the person who beats a bramhŭn without fault, or aims a blow at him; the punishments proper to the four casts; punishment according to law not criminal; the method in which a king must hold a court of justice, and judge his subjects; enquiry whether a bramhŭn be subject to servitude or not; whether the gods are such by original creation, or have raised themselves by works of merit; whether they can sink to human birth or not; whether works of merit and demerit are found in heaven or not, &c. &c. &c.

SECT. XL.—*Works on Religious Ceremonies, or, the Tŭntrŭ shastrŭs.*

The Tŭntrŭs are fabulously attributed by the Hindoos to Shivŭ and Doorga; and are said to have been compiled from conversations between these two deities; the words of Shivŭ being called Agŭmŭ,* and those of Doorga, Ni-gŭmŭ.† Narŭdŭ is said to have communicated these conversations to the sages.

Through the inability of men to obtain abstraction of mind in religious austerities, yogŭ, &c., the ceremonies enjoined in the védŭ could not be performed: in compassion to the people, therefore, say the learned Hindoos, the Tŭntrŭs were written, which prescribe an easier way

* This word, as the name of a book, imports, that it is the source of knowledge. † The source of certain knowledge.

to heaven, viz. by incantations, repeating the names of the gods, ceremonial worship, &c. &c.

At present a few of the original tūntrūs, as well as compilations from them are read in Bengal. Those who study them are called tantrikū pūndits.

SECT. XLI.—*List of Treatises on Religious Ceremonies.*

Kālē-tūntrū, on the religious ceremonies connected with the worship of this goddess, with other particulars.—Tara-tūntrū, on the worship of the goddess Tara, and the duties of the vamaçharēēs.—Koolarnūvū, on the duties of vamaçharēēs, &c.—Kalee-koolūsūrvūswū.—Kālē-koolū-sūdbhavū, on the forms prevailing among the seven sects, viz. those who follow the védū, the voishnūvūs, the shoivyūs, the dūkshinūs, the vamas, the siddhantūs, and the koulūs.—Yoginēē-tūntrū, on the secret ceremonies commanded in the tūntrūs.—Yoginēē-rhidūyū.—Gūbakshū-tūntrū.—Varahēē-tūntrū, on the worship of the female deities, as well as of Shivū and Vishnū, and on the ceremonies known under the general name Sadhūnū.—Shūnūtkoomarū-tūntrū, on the worship of Vishnū, on yogū, &c.—Gotūmēēyū-tūntrū, a similar work.—Matrika-tūntrū, fifty ceremonies, &c. connected with the fifty letters of the alphabet.—Lingū-tūntrū, on the worship of the lingū, &c.—Lingarchūnū-tūntrū.—Bhoirūvū and Bhoirūvēē-tūntrūs, on the secret practices of the tantrikūs.—Bhōōtū-damūrū-tūntrū.—Mūha-bhōōtū-damūrū.—Damūrū-tūntrū, on the worship of evil spirits, the destruction of enemies, medicinal incantations, &c.—Mūha-bhoirūvū-tūntrū.—Soumyū-tūntrū, on the tūntrū formulas, on yogū postures, moodra ceremonies, &c.—Hūt'hū

dēēpika,² on different extraordinary ceremonies connected with yogū, as purifying the body by washing the bowels, &c.—Oorddhamna-tūntrū.—Dūkshinamna-tūntrū.—Matrika-védū-tūntrū. — Ooma-mūhēshwūrū-tūntrū. — Chūndogrū-shōōlūpanee-tūntrū. — Chūndēshwūrū-tūntrū.—Nēēlū-tūntrū, a defence of the extraordinary practices taught in the tūntrūs.—Mūha-nēēlū-tūntrū.—Vishwū-sarū-tūntrū, on repeating the names of the gods and of incantations, and an abridgement of the whole system of the tūntrūs.—Gayūtrēē-tūntrū.—Bhōōtū-shooddhee-tūntrū.—Vishwūsarodharū-tūntrū. — Vala-vilashū-tūntrū, on the worship of females.—Roodrū-yamūlū-tūntrū; this work is said to contain the whole system of the tūntrūs at full length.—Vishnoo-yamūlū.—Brūmba-yamūlū.—Shivū-yamūlū. — Vishnoo-dhūrmottūṛū. — Vūrnū-vilasū-tūntrū. — Poorūshchūrūnū-chūndrika, on the ceremonies connected with this name.—Tūntrū-Mūhodūdhee, the prayers and incantations of the tūntrūs.—Tūntrū-rūtnū.—Tri-poorā-sarū-sūmoochchūyū.—Shyamarchūnū-chūndrika.—Shaktū-krūmū, on the duties of the shāktūs.—Shaktanūndū-tūrūnginēē. — Tūtwānūndū-tūrūnginēē. — Ootūramna-tūntrū.—Pōōrvamṇa-tūntrū.—Pūshchimamna-tūntrū.—Gūroorū-tūntrū, the incantations commonly used by the lower orders.—Atmū-tūntrū.—Koivūlyū-tūntrū, on liberation.—Nirvanū-tūntrū;^b this work contains the doctrine that the body is an epitome of the universe.—Ūgūstyū-sūnghita. — Poorūshchūrūnūlēshū-tūntrū.—

^a Hū't'hū signifies the external means used to fix the mind upon the one spirit. These means are, sitting in a particular posture, keeping the eyes fixed on the end of the nose, repeating a particular name, and many other practices equally ridiculous.

² See vol. ii.

^b Nirvanū is one species of mūkshū, or liberation, as koivūlya is another: they both mean absorption, excluding every idea of separate identity.

Shūktee-sūngūmū, on the ceremonies in which women are the objects of worship, and the slaves of seduction.—Tarabhūktee-soodharnūvū-tūntrū.—Vrihūdū-tūntrū.—Koulavūlee-tūntrū.—Vidyotpūttee-tūntrū, on the acquisition of discriminating wisdom, or divine knowledge.—Vēērū-tūntrū, on worship performed while sitting on human skulls, on dead bodies, in cemeteries, using bead-rolls of human bones, &c.—Kooloddēeshū-tūntrū.—Sarūda-tūntrū.—Sarūda-tilūkū.—Shūtchūkrū-bhédū, on the six pūdmūs in the human body, in reference to yogū.—Koolarchū-nūddēpika.—Sarūsūmoochchūyū.—Shyamashchūrjyū-vidhee, on the method of rapidly accomplishing wonderful events through incantations containing the name of Kalēē.—Tara-rūhūsyū.—Tarinēē-rūhūsyū-vrittee.—Tūntrū-sarū.

The tūntrūs, though more modern than the védū, have in a great degree superseded, in Bengal, at least, the ancient system of religion. The védū commands attention to the ten initiatory rites (sūngskarū); ablutions; the daily worship called sūndhya; the libations or daily drink-offerings to deceased ancestors (tūrpūnū); offerings to the manes; burnt-offerings; sacrifices, &c. The tūntrūs either set aside all these ceremonies, or prescribe them in other forms; they enjoin the ceremonies denominated shraddhū, but only at the time of the junction of particular stars, and not on the death of a relation. The tantrikū prayers, even for the same ceremony, differ from those of the védū; and in certain cases they dispense with all ceremonies, assuring men, that it is sufficient for a person to receive the initiatory incantation from his religious guide,* to repeat the name of his guardian deity,

* The Hindoos place great reliance on receiving the initiatory incantation (generally the name of a god) from their teacher.

and to serve his teacher. They actually forbid the person called *pōornabbishiktū*^d to follow the rules of the *védū*; though, with this exception, the *tantrikūs* profess to venerate the *védū*. This person is first anointed as a disciple of some one of the goddesses; after this, by means of another ceremony, he embraces the perfect way, that is, he renounces the law of the *védū*, and becomes an eminent saint, being placed above all ceremonies, according to the *tüntrūs*, but an abandoned profligate, according to the rules of christian morality. He is guided by the work called *Poornabbishékū-Pūddhūtee*, which allows him to be familiar with the wives of others, to drink spirits, &c.

The real *voidikūs*, or those who adhere to the *védū*, despise the *tüntrūs*, as having led people from the *védū*, and taught the most abominable practices. In the west of Hindoost^{han} the *brambhūs* rigidly adhere to the rules of the *védū*, but in Bengal the great body of the *brambhūs* practise the ceremonies both of the *védū* and the *tüntrūs*. Desirous of taking as many recommendations with them into the other world as possible, the *brambhūs* add the forms of the *tüntrūs* to the ceremonies of the *védū* into which they had been previously initiated.

The principal subjects treated of in the *tüntrū shastrūs* appear to be these: The necessary qualifications of a religious guide, and of his disciple; of receiving the initiatory rite from the religious guide; the formulas used by those who follow the rules of the *tüntrūs*;^e formulas used in daily worship, (*sūndhya*,) in worship before the idol, at burnt-offerings, bloody-sacrifices, in the act of praise,

^d That is, the perfectly initiated or anointed.

^e Neither a woman nor a *shōōdīū* may read or hear the prayers of the *védū*, on pain of future misery; but they may use the prayers of the *tüntrūs*.

poorūshchūrūnū;^f repeating names and incantations ; the method of subjecting the female attendants (*nayikas*) on the gods and goddesses to the power of the worshipper ; rules for *nyasū* ; formūlas used in the secret ceremonies called *bhōōtū-shooddhee*, *shaktabhishékū*, *pōōrnabhi-shékū*, *bhoirūvēē-chūkrū*, *shūt-kūrmū* ; an account of different kinds of bead-rolls, and of their use in religious ceremonies ; of the goddesses distinguished by the name of *Mūha-vidya*, the worship of whom is particularly recommended in the *tūntrū*s.

As a specimen of what may be expected to be found in this class of Hindoo writings, the author selects a few paragraphs from the table of contents of the *Tūntrū-Sarū* :

The qualifications of a religious guide (*goorū*) ; the faults by which a man is disqualified from becoming a *gooroo* ; the qualifications of a true disciple ; how far a *gooroo* and his disciple participate in the consequences of each other's sins ; the duties of a disciple towards his *gooroo*.

The moment a disciple receives the initiatory rite, all his sins are obliterated, and the benefit of all his religious actions is secured to him ; if he have even killed a *bramhūn*, a cow, or drank spirits, &c. and have lived in the practice of these sins for a million of births, they will all be removed the moment he receives the initiatory rite ; he will also possess all the merit which would arise from the sacrifice of a horse ; obtain whatever he desires ;

^f Certain ceremonies performed at the time of an eclipse, or for a month together, or at other times, to obtain the favour of a person's guardian deity.

raise his family in honour, and after death will ascend to the heaven of the god whose name he has received, and remain for ever there, enjoying inconceivable happiness, without the fear of future birth.^g If a person receive the initiatory rite from his father, or from a hermit, or even from a dūndēē,^h but not from his religious guide, every benefit will be lost, except he take what is called a siddhū-mūntrū,ⁱ and this he may receive from any one. If a person receive his rite from a woman, not a widow, or from his own mother, though a widow, the merit is greater than when received from a man.

He who *neglects* to receive the initiatory rite,^k will sink into the hell of darkness; no one may trade with such a person, nor proceed in any religious service if he have the misfortune to see his face after it was begun. The person who *refuses* to receive this rite will be subject to infinite evils; he can never obtain the merit of the offerings to the manes; and when he dies he will sink into torment, excluded from all hope of restoration to human birth. If a mendicant or a hermit die in this state, even such a one will sink into never-ending misery.^l

^g Other shastrūs declare, that whoever ascends to the heavens of the gods, will there enjoy only a temporary residence.

^h A religious devotee, before whom even the bramhūns prostrate themselves.

ⁱ A siddhū-mūntrū is united to the name of Kalēē, Tara, Shorūshēē, Bhooṛūnēshwūrēē, Bhoirūvēē, Dhōōmavūtēē, Vūgūla, Matūngee, or Kū-mūla.

^k Those who do not receive this rite, are despised by their countrymen.

^l Notwithstanding what is here said, the doctrine of endless punishment is not really a part of the Hindoo system. A people whose notions of the evil of sin are so superficial could not be expected to promulgate a doctrine which marks transgression as beyond measure sinful.

Next follow the forms of those incantations which a religious guide may give to shōōdrūs, and the punishment which both will incur if an incantation be given to which a person has no right;—the initiatory incantations proper for persons born under the different stars, &c.;—those proper to be given according to the choice which a person makes of his guardian deity; in choosing whom, the Hindoo always consults his fears or his concupiscence, viz. if he seek riches, he chooses Gūneshū; if relief from some disease, Sōōryū; if grandeur, Shivū; if emancipation, and blessings of all kinds, Vishnū; if religion, Shrēē-Vidyā; if knowledge, Kalēē; and if a kingdom, Nēēlū-Sūrūswūtēē. Many instructions of a similar nature are inserted in this part of the work; and directions are added respecting the fortunate days, both of the week and of the moon, when the initiatory rite may be received.

The number of letters in the incantation must be regulated by the number of those in a person's name, that there may be neither too many nor too few. If the letters in the person's name be fewer than those in the formula, the rite may be given.

Then follow directions on various subjects, as, with which fingers a person may number his beads; what kind of beads may be used in repeating the name of the deity; the proportion of merit attached to these repetitions as made with different kinds of bead-rolls; how long a person should repeat the name at once; whether he will obtain the object of his devotion if he neglect to number these repetitions; and whether the name of a deity must be repeated aloud, or in a whisper, or in the mind.

The different kinds of *nyasū* are next described, as, *tingū-nyasū*, *kūrangū-nyasū*, *pranayamū*, *matrika-nyasū*, *rishyadee-nyasū*, *shorha-nyasū*, *vūrnū-nyasū*,^m &c.—The merit attached to circumambulating the temples of *Shivū*, *Doorga*, or any other god or goddess, according to the number of the circumambulations.—The merit arising from drinking the water with which an image has been bathed; or in which a *bramhūn*'s foot has been dipped.—The evil consequences of not offering to some god the food which a person is about to eat.ⁿ Then follow the names of a number of gods and goddesses, with a description of the ceremonies used in their worship; an account of a ceremony performed while sitting on a dead body; and of another in which a person, sitting in one posture, repeats the name of some deity, using his bead-roll, from sun-rise to sun-rise, and from sun-set to sun-set.—A number of prayers for preventing the effects of poison, arising from the bite of a snake, &c.—The way in which *Hūnoomanū*'s image is to be made, and the method of worshipping this deified monkey.—An incantation for removing difficulties in child-bearing.—Another, by which a person going into a house to commit adultery, robbery, &c., may prevent others from seeing him.—Incantations used at the time of worship, for purifying the mind, the offerings, the body, the prayers, and the place of worship.—The method of preparing the place in

^m *Nyasū* is a ceremony performed at the time of worship (*pōōja*), and consists of a number of curious, minute, and almost undefinable motions of the hands and fingers, (while the person repeats prayers,) such as touching the eyes, ears, shoulders, mouth, nose, head, breast, &c. doubling and twisting the hands, fingers, &c.

ⁿ A conscientious Hindoo, before he eats, offers his food to his guardian deity, using some such words as these: "This food, O god, I present to thee." A Hindoo shop-keeper, also, gives his god credit in his daily accounts for a sum which may amount to the twentieth part of a half-penny.

which the homū, that is, the burnt sacrifice, is to be offered.—Certain ceremonies are next described, for the removal of sorrow, sickness, injuries, &c.; for bringing an enemy under subjection; for depriving an enemy of all strength; for separating intimate friends; for driving an enemy to a distance; for killing a person, &c.—The proper modes of sitting when repeating the name of a deity, or performing acts of worship, as crossing the legs, drawing up the heels to the hip bone, bringing the legs under the thighs, &c.—Forms of praise, worship, &c. offered to different gods.—The benefits to be derived from repeating all the names of those gods who have each a thousand names.^o—The names of sixty offerings which may be presented to the gods, and the benefits arising to the offerer; the separate advantages of repeating the name of a god according as the person shall use any one of fourteen kinds of roodrakshū^p bead-rolls.—An account of the ceremonies directed to be performed daily, annually, or to the end of life; of those which necessarily follow certain actions or certain periods; and of those for obtaining some particularly desired blessing.—Of the ceremonies connected with the worship of the male deities; and of those called moodra.^q—Of purifying the twelve parts of the body and mind during worship.

^o Vishnōo under all his forms, and most of those who are called the Shūktee dévtas.

^p Elæocarpus Ganitrus; the seeds of which are strung like beads, and employed by religious persons to assist them in numbering their prayers.

^q Certain motions with the hands and fingers, different from what is called nyasū, not in substance, but in the minute parts. These motions can scarcely be described; but they consist in laying the finger on the thumb, and the thumb on the finger; twisting the fingers and hands; placing the fingers one against another; holding up the first finger of the right hand; then the two first fingers; then the little fingers: spreading the hands, &c. &c.

Having already mentioned that the *tüntrūs* contain formulas for injuring and destroying others, the author here inserts an account of one of these ceremonies, extracted from the *Ooddéshū-tüntrū*:—Before a person actually enters on the prescribed ceremonies, he obtains, through some acquaintance of the person whom he wishes to destroy, a measure of the length of different parts of his body, as well as of his whole body; having obtained which, with a small quantity of the dung of a bull, he forms the image of his enemy. This being prepared, on some proper night, the darker the better, he and others proceed to a cemetery, taking with them a hawk, spirituous liquors, red lead, turmeric, fish, &c. Here the parties first bring the soul of this enemy, by incantations, into the image, and then light a fire, and offer a burnt-sacrifice with clarified butter, repeating prayers to *Ūntükū*, the form of *Yūmū* in which he separates soul from body. The hawk is next killed, and pieces of its flesh are boiled in a human skull containing spirits, which is placed on a fire-place composed of three other human skulls. With this flesh, thus boiled, they next present burnt-offerings, repeating incantations to *Sūrvvū-bhōōtū-kshūyū*, another name of *Yūmū*, signifying that he takes away the lives of all. Towards the close of these offerings, between every prayer, the offerer rubs his hand, besmeared with the flesh and the clarified butter of the burnt-offering, on the breast of the image made of the dung of the bull, saying, “Oh! *Ūntükū*! thy face is like the last fire; do thou loosen all the joints of my enemy; dry up his breath, and cause him to fall.” Again, “Oh! *Ūntükū*, thou who, sitting on the buffaloe, holdest in thy hand the deathful sceptre, draw forth the life of my enemy.” Again, “Oh! *Ūntükū*! who presidest over religion and irreligion: I am innocent; but do thou destroy,

destroy, destroy, this my enemy, root and branch ; stop his breath ; dry up the sources of life in him ; stop all the channels of the circulation of his blood ; dry up the juices of his body.” He next rubs upon the flesh, before offering it, a small quantity of yellow orpiment and turmeric, and then offers this flesh in the two names of Yümü, Mrityoo and Üntükü, rubbing it, as he throws it on the fire, on the breast of the image of his enemy. He next tears open the belly of this image, and takes out of it the thread containing the dimensions of the body, and offers it in the fire of the burnt-offering, repeating prayers to Yümü for the destruction of his enemy. He next takes the knife with which the hawk was killed, and worships it, repeating, “ Cut, cut, separate, separate, pierce, pierce, divide into morsels, morsels ;” after which he takes the image, and with this knife cuts it into quarters, according to the measures formerly procured, and the quarters and the measures are thrown into the fire, one by one, and offered to Yümü, with *appropriate* prayers or incantations ; and then these malignant ceremonies, worthy of infernal spirits, are closed by the offerer’s rubbing the ashes of the burnt-offering on his forehead. Sometimes the whole is concluded by offering the nest of a crow to Yümü, which is said to hasten the destruction of an enemy, who it is expected will be seized by some violent disease, which will soon terminate in death.

SECT. XLII.—*The Hindoo Poetical Works.*

It is a fact, which adds greatly to the literary honours of the Hindoo sages, that they studied both poetry and music as men of science, laying down rules which prove how well they were acquainted with these subjects, and how capable they were of reducing to system whatever was the object of human research. These rules, it is

true, like all ancient theories, are full of fantasies and unnecessary divisions, yet that they are in general apposite, clear, and scientific, must certainly be admitted.

The Hindoo poetry, as might be expected, beyond any other class of their writings, abounds in the most extravagant metaphor, and the most licentious images. It requires a greater knowledge of their poetry than the author is possessed of, for him to determine whether their ancient poets were more sober and chaste than the modern; but these extravagancies and unchaste allusions are found in the works of Kalēē-Ḍaṣṭu, and others his contemporaries; and all the modern works are so full of them, that many of their poems can never be given to the English reader in a literal translation. Some allowance may be made for eastern manners; but granting every possible latitude of this kind, innumerable ideas are found in almost every poem, which could have become familiar to the imagination only amidst a people whose very country was a brothel:—of extravagant metaphor, the author here gives a few examples:

“Your glory so far exceeds the splendor of the sun, that his services are no longer necessary.”—*Shree-Hūshū*.

“If there had been no spots in the moon, his face might, perhaps, have borne a comparison with thine (addressing a beautiful person).”—*Hūnoo-manū*.

“That person has discharged his arrow with such force, that even thought cannot pursue it.”—*Vyasū*.

“Compared with thy wealth, O Mandhata! Koovérū, the god of riches, is starving.”—*Vyasū*.

“Thy beauty and modesty resemble the lightning in the heavens—now flashing, and now passing away.”—*Bhūvū-bhooteḡ*.

“This (a beautiful female) is not a human form: it is Chūndrū (the moon) fallen to the earth through fear of the dragon.”—*Soolūndhoo*.

“The fall of this (great man) is as if Indrū had fallen from heaven.”—*Kalee-Ḍaṣṭu*.

Even their works on ethics are, in some places, highly indecent and offensive.

“Some of the most elegant and highly wrought Hindoo works in prose,” says Mr. Colebrooke,^{*} “are reckoned among poems, in like manner as the ‘*Télémaque*’ of Fenelon, and ‘*Tod Abels*’ of Gesner. The most celebrated are the *Vasūvūḍuttū* of Soobūndhoo, the *Dūshū-koomarū* of Dūndēcē, and the *Kadūmbūrēcē* of Vanū. In the *Vasūvūḍuttū*, as in various compositions of the same kind, the occasional introduction of a stanza, or even of several, either in the preface, or in the body of the work, does not take them out of the class of prose. But other works exist, in which more frequent introduction of verse makes of these a class apart. It bears the name of *Chūmpōō*: and of this kind is the *Nūlū-Chūmpōō* of Trivikrūmū. This style of composition is not without example in European literature. The ‘*Voyage de Bachaumont et de La Chapelle*,’ which is the most known, if not the first instance of it, in French, has found imitators in that and in other languages. The Sūngskritū inventor of it has been equally fortunate: and a numerous list may be collected of works expressly entitled *Chūmpōō*.[†] The Indian dramas are also instances of the mixture of prose and verse. Our own language exhibits too many instances of the first to render it necessary to cite any example in explanation of the transition from verse to prose. In regard to mixture of languages, the Italian theatre presents instances quite parallel in the comedies of Angelo Beolco, surnamed Ruzanti:[‡] with this difference, however, that the dramas of Ruzanti and his imitators are rustic farces; while the Indian dramatists intermingle various dialects in their serious compositions.”

^{*} See a very learned Essay on the Sūngkritū and Prakritū prosody, in the tenth volume of the Asiatic Researches.

[†] As the *Nrisīnghū-Chūmpōō*, *Gangū-Chūmpōō*, *Vrindanūnū-Chūmpōō*, &c.

[‡] Walker’s Memoir on Italian Tragedy.

Valmēēkee, the author of the Raymaññū, is called the father of Hindoo poetry. Respecting this poet, the following legend is current amongst the Hindoos : Jññūkū, the king of Mit'hila, being charmed with the poetry of the Ramayññū, sent for Valmēēkee, and requested him to write another epic poem, in celebration of the wars of the Pandūvūs and the Kourūvūs. This, however, Valmēēkee declined ; when Pūrashūrū and Vyasū, father and son, attempted a few verses. Those of the son were approved, and Vyasū became the author of the Mūhābharātū. The poems next in estimation are the Shisoo-pālū bñdhū, by king Maghū ; the Kadūmbūrēē, by Vanū-Bhñttū ; the works of Kalēē-Dasū, the names of which will be found in the succeeding list of poems ; the Malū-tēē-Madhūvū, the Ootūrū-Ramū-Chñritū, and the Vēērū-Chñritū, by Bhñvū-bhōōtee ; the Kiratarjonēēyū, by Bharūvee ; the Noishñdhū, by Shrēē-Hñrshū ; the Vē-nēē-sñngharū, by Bhñttū-Narayññū ; the Ūnurghū-Raghñvū, by Mooraree-Mishrū ; the Prñstñnnū-Raghñvū, by Pñkshū-Dhñrū-Mishrū ; the Vidñgdhū-Madhñvū, by Jēēvū-Goswamēē, and the Gēētū-Govindū, by Jñyū-dēvū. It may be difficult to ascertain the period in which the poets before Kalēē-Dasū lived, but this celebrated poet is known to have been patronized by Vikrū-madityū. The rest are of modern date : the last Hindoo raja whose reign was honoured with the praises of living poets, was Bhojū.

The author here begs leave to add a few paragraphs on the *Measures of Sñngskritū Verse*, from the Essay already mentioned :

“ The rules of Hindoo prosody are contained in sōōtrūs, or brief aphorisms, the reputed author of which is Pingū-

lū-Nagū, a fabulous being, represented by mythologists in the shape of a serpent; and the same who, under the title of Pūtūnjūlee, is the supposed author of the Mūha-bhashyū, or great commentary on grammar, and also of the text of the Yogū shastrū; and to whom likewise the text or the commentary of the Jyotishū annexed to the védūs, appears to be attributed. The aphorisms of Pingūlachyaryū, as he is sometimes called, on the prosody of Sūngskritū (exclusive of the rules in Prakritū, likewise ascribed to him), are collected into eight books, the first of which allots names, or rather literal marks, to feet consisting of one, two, or three syllables. The second book teaches the manner in which passages of the védūs are measured. The third explains the variations in the subdivision of the couplet and stanza. The fourth treats of profane poetry, and especially of verses, in which the number of syllables, or their quantity, is not uniform. The fifth, sixth, and seventh, exhibit metres of that sort, which has been called monoschemastic, or uniform, because the same feet recur invariably in the same places. The eighth and last book serves as an appendix to the whole, and contains rules for computing all the possible combinations of long and short syllables in verses of any length. This author cites earlier writers on prosody, whose works appear to have been lost; such as Shoitūvū, Kroushtikū, Tandin, and other ancient sages, Yaskū, Kashyūpū, &c. Pingūlū's text has been interpreted by various commentators; and, among others, by Hūlayoodhū-Bhūttū, author of an excellent gloss entitled Mritū-sūnjēvinēē. A more modern commentary, or rather a paraphrase in verse, by Narayūnū-Bhūttū-Tara, under the title of Vrittoktee-Rūtnū, presents the singularity of being interpreted throughout in a double sense, by the author himself, in a further gloss entitled Pūriksha.

“ The Ūgnee pooranū is quoted for a complete system of prosody, founded apparently on Pingūlū’s aphorisms; but which serves to correct or to supply the text in many places; and which is accordingly used for that purpose by commentators. Original treatises likewise have been composed by various authors; and among others, by the celebrated poet Kalē-*Dasū*. In a short treatise, entitled *Shrootū-Bodhū*, this poet teaches the laws of versification in the very metre to which they relate, and has thus united the example with the precept. The same mode has been also practised by many other writers on prosody; and, in particular, by Pingūlū’s commentator *Narayānū-Bhūttū*; and by the authors of the *Vrittū-Rūtnakūrū*, and *Vrittū-Dūrpānū*.

“ Pingūlū’s rules of Sūngskritū prosody are expressed with singular brevity. The artifice by which this has been effected, is the use of single letters to denote the feet, or the syllables. Thus *L*, the initial of a word signifying short (*lūghoo*), indicates a short syllable. *G*, for a similar reason, intends a long one. The combinations of these two letters denote the several dissyllables: *lg* signifying an iambic; *gl* a trochæus or choreus; *gg* a spondee; *ll* a pyrrichius. The letters, *M.Y.R.S.T.J.Bh.* and *N*, mark all the trisyllabical feet, from three long syllables to as many short. A Sūngskritū verse is generally scanned by these last mentioned feet; with the addition of either a dissyllable or a monosyllable at the close of the verse, if necessary. This may be rendered plain by an example taken from the Greek and Latin prosody. Scanned in the Indian manner, a phaleucian verse, instead of a spondee, a dactyl, and three trochees, would be measured by a molossus, an anapæst, an amphibrachys, and a trochee; expressed thus, *m. s. j. g. l.* A sapphic verse

would be similarly measured by a cretic, an antibacchius, an amphibrachys, and a trochee ; written, r. t. j. g. 1.

“ To avoid the too frequent use of uncommon terms, I shall, in describing the different sorts of Sūṅskritū metre, occasionally adopt a mode of stating the measure more consonant to the Greek and Latin prosody, in which the iambic, trochee, and spondee, dactyl, anapæst, and tribrachys are the only feet of two or three syllables which are commonly employed.

“ The verse, according to the Sūṅskritū system of prosody, is the component part of a couplet, stanza, or strophe, commonly named a shlokū, although this term be sometimes restricted to one sort of metre, as will be subsequently shewn on the authority of Kalēē-Dasū. The stanza or strophe consists usually of four verses denominated padū ; or, considered as a couplet, it comprises two verses subdivided into padūs or measures. Whether it be deemed a stanza or a couplet, its half, called ūrdhū-sklohū, contains usually two padūs ; and in general the pauses of the sense correspond with the principal pauses of the metre, which are accordingly indicated by lines of separation at the close of the shlokū and of its hemistich. When the sense is suspended to the close of a second shlokū, the double stanza is denominated yogmū : while one, comprising a greater number of measures, is termed koolūkū. In common with others, I have sometimes translated shlokū by “ verse,” or by “ couplet ;” but in prosody it can only be considered as a stanza, though the pauses are not always very perfectly marked until the close of the first half ; and, in conformity to the Indian system, it is generally treated as a tetrastich, though some kinds of regular metre have uni-

form pauses which might permit a division of the stanza into eight, twelve, and even sixteen verses.

“Concerning the length of the vowels in Sūṅskritū verse, since none are ambiguous, it is only necessary to remark, that the comparative length of syllables is determined by the allotment of one instant or matrū to a short syllable, and two to a long one; that a naturally short vowel becomes long in prosody when it is followed by a double or conjunct consonant; and that the last syllable of a verse is either long or short, according to the exigence of the metre, whatever may be its natural length.

“Sūṅskritū prosody admits two sorts of metre; one governed by the number of syllables; and which is mostly uniform or monoschemastic in profane poetry, but altogether arbitrary in various metrical passages of the védūs. The other is in fact measured by feet like the hexameters of Greek and Latin: but only one sort of this metre, which is denominated arya, is acknowledged to be so regulated; while another sort is governed by the number of syllabick instants or matrūs.”

In the Kavyū-Chūndrika, by Ramū-Chūndrū-Nyayū-Vagēēshū, are found the following rules respecting the different *properties* of verse:—That sentence which contains *goonū*, *ūlūnkarū*, and *rūsū*, and the language of which is correct, we call Kavyū, or a poem, of which there are three kinds: that which is most excellent, the excellent, and the rejected. The most excellent is that which contains the greatest number of figures (*vyūngyū*); the excellent that which contains less; and the worst, that from which all poetical figure is absent.

The qualities of verse (*goonū*) are connected with three divisions, that in which a large number of com-

pound words are found ; that which is highly lucid, but in which plebeian words are not used ; and that in which passion or sentiment, and mellifluous words abound.

Ulūṅkarū (ornament) includes natural descriptions ; similarity ; comparison ; succession ; repetition, in reference to meaning and description ; irony ; satire ; metaphor ; similarity admitting an exception :^x *vibhavūna* ;^y *sūmasoktee* ;^z *ūtishūyoktee*, or the wonderful, or praise under the form of censure ;^a *ūpūnhootee*, containing a concealed meaning ;^b *sōṭkshmū*, containing a delicate distant or meaning ;^c *pūrivrittee*,^d or that in which the

^x This is illustrated thus :—^z “ Oh beloved ! thy face resembles the sun—without its spots.”

^y An effect without a cause. “ O beloved ! thy face is pure, though it be not washed.”

^z Expressing much in few words. The Hindoo female who never leaves her room, never sees a stranger, nor ever looks at the sun, is highly commended. In reference to this, the author thus illustrates the meaning of this word, *sūmasoktee*, and describes a poetical ornament. Addressing the *koomoodū*, which expands its flower only in the night, he says, Be not too proud of thy qualities as a *sūtē* : we all know thee—thou dost not show even thy face to the sun, yet thou renouncest not the bee [who lodges in thy bosom all night.]

^a Example, (addressing himself to a female,) “ Thou art the greatest of plunderers ; other thieves purloin property which is worthless ; thou stealst the heart ; they plunder in the night, thou in the day, &c.”

^b Example, speaking of the flute of *Krishnū* : This is not a flute, but something invented by *Vidhata* to destroy the family, cast, and excellent qualities of milk-maids.

^c Example : some Hindoos paint on the outside of their houses a picture of the sun. One day a paramour called on the wife of another, and by signs asked when he should come to see her. She, being in company, was afraid to speak, and therefore took some water in her hand and threw it on the picture of the sun.

^d Example : *Krishnū* had been revelling with *Chūndravālē*, to the neglect of *Radha*. The next morning when he waited on *Radha*, she says, “ Last night thou remainest awake, but my eyes are red [she means with anger].”

meaning is changed; sūhoktee, that in which two persons are spōken of; ashēē, that which contains a blessing; and sūnkēērnū, that verse which contains several ornaments.

The author here adds, from the Kavyū-prūkashū, by Mūrmūt'hū-Bhūttū, specimens of the nine *passions* (*rūsū*) found in verse:

LOVE.—*A wife lamenting the departure of her husband.* My ornaments are going—my tears are always falling—my patience too I cannot keep—my heart desires to precede my beloved, who has resolved to leave me. All these will go. If they must, Oh! my life, why wilt thou not go with them.

RISIBILITY.—*A Bramhūn after his ablutions is returning home, when a harlot throws her saliva on his head. He thus laments weeping—*Ha! Ha! a harlot has wounded me by throwing her filthy saliva on my head, which I had purified by incantations.

COURAGE.—*Méghū-Nat'hū, the son of Ravūnū, coming forth to the combat, discovers several monkeys approaching, the auxiliaries of Ramū, and thus addresses them:—*O all ye monkeys, striplings, renounce all fear in my presence; for my arrow, which enters the head of the elephant of the king of heaven, would be ashamed to penetrate bodies like yours.—*Addressing Lūkshmūnū:—*O son of Sōmītra, stay where thou art; why should I quarrel with thee? (contemptuously); I am Méghū-nat'hū. I have however some desire to see Ramū, who has set bounds to the raging ocean.

TERROR.—*A deer pursued by its enemy:*

Upstarts and onward bounds the affrighted deer,
While the pursuing chariot rolls along.
The fugitive, now, and again, looks back
As on he moves, to mark the distance
Betwixt him and death : his hinder parts
A passage force into his very chest ;
His sighs permit the half-devoured grass
To fall upon the ground—his springing legs
Scarce touch the earth.

PITY.—*A young deer, in the presence of the huntsmen, anticipating its own destruction.*—If I attempt to move forwards, I am stopped by the Réva ; and if I could swim across, the inaccessible mountains present a wall on its banks ;—on the left I am stopped by a boundless lake ;—on the right is the forest on fire—and behind me are the hunters, armed with dreadful arrows, thirsting for my blood. Whither shall I go ? How can I stay ?

PEACE.—To me, a serpent, and a necklace of pearls—the most powerful enemy, and the kindest friend—the most precious gem, and a clod of earth—the softest bed, and the hardest stone—a blade of grass, and the most beautiful female—are precisely the same. All I desire is, that in some holy place, repeating the name of God, I may soon end my days.

DISGUST.—*A jackal devouring a dead body in a cemetery.* First, with his teeth he strips off the skin—then devours the fleshy parts, which emit an offensive smell—he next tears the flesh from the joints betwixt the toes and fingers—his eyes become inflamed—the blood and putrified matter drop from his jaws——

WONDER.—*A poet approaches a king, as is usual, with some adulatory couplets :—*O mighty monarch ; if my

verse may not offend thee; and, not pronouncing it false, if thou afford me thine attention, I will proceed.—*The king.* Why art thou so anxious to deliver a couplet under such suspicious circumstances?—*The poet.* O mighty monarch! In the mind of a poet the marvellous labours after utterance: By the fire of thy energy all the seas were dried up; but by the briny tears of the widows of thine enemies, they have again been replenished.

RAGE.—*Pūrūshooramū approaches.*—His eyes resemble the blazing sun; he is sharpening his axe on the protuberous scars on his own body; at intervals he utters the sounds of warlike rage, hōō·hōō; the force of his breath seems sufficient to overturn the earth; again and again he prepares his bow, 'as eager to meet the enemy; the earth contains not his equal in anger.

Beside these nine passions, the poets distinguish another as of a mixed nature, sportive and plaintive.

The same author points out a number of faults in verse, as, where the sounds are harsh, or where the words do not suit the occasion, are unconnected, excessive, unnecessary, unpropitious, incorrect, unpoetical, unmusical, misplaced, &c.

SECT. XLIII.—*The Great Poems (Mūhqa-Kavyā).*

Maghū, or Shishoopalū-būdhū, written by different learned men, under the patronage of king Magū.—Comments on ditto, by Bhūrūtū, Lūkshmēē-nat'hū, Mūhēsh-wūrū, Nrisinghū, Pūrūmanūdū, Narayūnū, Sūrvūng-kūshū, Kūvee-vūllūbha, and Mūlleē-nat'hū.—“The above work is an epic poem, the subject of which is the

death of Shishoopalū, slain in war by Krishnū: it is entitled Shishoopalū-būdhū, but is usually cited under the name of its author, whose designation, with praises of his family, appears in the concluding stanzas of the poem. Yet, if tradition may be trusted, Magū, though expressly named as the author, was the patron, not the poet. As the subject is heroic, and even the unity of action well preserved, and the style of the composition elevated, this poem is entitled to the name of epic. But the Indian taste for descriptive poetry, and particularly for licentious description, has disfigured even this work, which is otherwise not undeserving of its high reputation. The two first cantos and the last eight are suitable to the design of the poem. But the intermediate ten, describing the journey of Krishnū with a train of amorous damsels, from Dwarūka to Indrū-prūst'hū, is misplaced, and in more than one respect exceptionable. The argument of

— the poem is as follows: in the first canto, Narūdū, commissioned by Indrū, visits Krishnū, and incites him to war with his cousin, but mortal enemy, Shishoopalū, king of the Chédees. In the second, Krishnū consults with his uncle and brother, whether war should be immediately commenced, or he should first assist Yoodhisht'hirū in completing a solemn sacrifice which had been appointed by him: the result of the consultation is in favour of the latter measure: and accordingly, in the third canto, Krishnū departs for Yoodhisht'hirū's capital. In the thirteenth he arrives, and is welcomed by the Pandūvūs. In the following canto, the sacrifice is begun; and, in the next, Shishoopalū, impatient of the divine honours paid to Krishnū, retires with his partisans from the place of sacrifice. A negociation ensues; which is however ineffectual, and both armies prepare for action. This occupies two cantos. In the eighteenth, both armies issue to

the field of battle, and the conflict commences. The battle continues in the next canto, which describes the discomfiture and slaughter of Shishoopalū's army. In the last canto, the king, grown desperate, dares Krishnū to the combat. They engage, and in the Indian manner fight with supernatural weapons. Shishoopalū assails his enemy with serpents, which the other destroys by means of gigantic cranes. The king has recourse to igneous arms, which Krishnū extinguishes by a neptunian weapon. The combat is prolonged with other miraculous arms, and finally Krishnū slays Shishoopalū with an arrow."^c

Noishūdhū, by Shrēē-Hūrshū.—Comments on ditto, by Bhūrūtū, Mūha-dēvū, Nara-yñū, Nrisinghū, and Pūrūmanūndū.—“This work is a poem in twenty-two cantos on the marriage of Nūlū, king of Noishūdhū, and Dūmūyūntēē, daughter of Bhēēmū, king of Vidūrbhū. It is a favourite poem on a favourite subject: and though confessedly not free from faults, is by many esteemed the most beautiful composition in the Sūngskritū language. The marriage of Nūlū and Dūmūyūntēē, his loss of his kingdom by gaming, through the fraudulent devices of Kalēē disguised in the human form, his desertion of his wife, and his transformation, her distresses, her discovery of him, and his restoration to his proper form and to his throne, are related in the Nūlodūyū: their adventures likewise constitute an episode of the Mūhabharūtū, and are the subject of a novel in prose and verse, by Trivikrūmū-Bhūtū, entitled Nūlū-Chūmpōō or Dūmūyūntēē-Kūt'ha. Shrēē-Hūrshū's poem, though containing much beautiful poetry according to the Indian taste, is very

^c The author is indebted to Mr. Colebrooke for these accounts of the contents of the Mūha-Kavyās.

barren of incident. It brings the story no further than the marriage of Nūlā and Dūmūyūntēē, and the description of their mutual affection and happiness, which continues, notwithstanding the machinations of Kalēē. The romantic and interesting adventures subsequent to the marriage, as told in the Nūlodūyū, are here wholly omitted: while the poet, with a degree of licentiousness, which is but too well accommodated to the taste of his countrymen, indulges in glowing descriptions of sensual love."

Bhūttee, by Bhūrtree-Hūree.—Comments on ditto, by Bhūrūtū, Narayūnū, Pūrūmanūdū, and Nrisinghū.—"This poem relates to the adventures of Ramū: it is comprised in 22 cantos. Being composed purposely for the practical illustration of grammar, it exhibits a studied variety of diction, in which words anomalously inflected are most frequent. The style, however, is neither obscure nor inelegant: and the poem is reckoned among the classical compositions in the Sūngskritū language. The author was Bhūrtree-Hūree: not, as might be supposed from the name, the celebrated brother of Vikrūmadityū: but a grammarian and poet, who was son of Shrēē-Dhūrū-Swamēē, as we are informed by one of his scholiasts Vidya-Vinodū."

Bhaminēcē-vilasū, a miscellaneous poem, by Jūggūnnat'hū-Kūvirajū.—A comment on ditto.

Rūghoo-Vūngshū, by Kalēē-Dasū.—Comments on ditto, by Bhūrūtū, Vrihūspūtee-Mishrū, Pūrūmanūdū-Nrisinghū, and Narayūnū.—"This work, which is among the most admired compositions in the Sūngskritū tongue,

contains the history of Ramü, and of his predecessors and successors from Dilēpa, father of Rūghoo, to Ūgnivürnū, a slothful prince, who was succeeded by his widow and posthumous son. The first eight cantos relate chiefly to Rūghoo, with whose history that of his father Dilēpa, and of his son Ūjū, is nearly connected. The next eight concern Ramü, whose story is in like manner intimately connected with that of his father Dūshürüt'hü, and of his sons Kooshü and Lūvü. The three concluding cantos regard the descendants of Kooshü, from Ūtit'hee to Ūgnivürnū, both of whom are noticed at considerable length; each being the subject of a single canto, in which their characters are strongly contrasted; while the intermediate princes, to the number of twenty, are crowded into the intervening canto, which is little else than a dry genealogy.—The adventures of Ramü are too well known to require any detailed notice in this place. The poet has selected the chief circumstances of his story, and narrates them nearly as they are told in the mythological poems, the theogenies, but with far greater poetical embellishments. Indeed, the general style of the poems esteemed sacred (not excepting from this censure the Ramayünü of Valmēēkee), is flat, diffuse, and no less deficient in ornament than abundant in repetitions. Ramü's achievements have been sung by the prophane as frequently as by the sacred poets. His story occupies a considerable place in many of the pooranüs, and is the sole object of Valmēēkee's poem, and of another entitled Ūdhyatmü-Ramayünü, which is ascribed to Vyasü. A fragment of a Ramayünü attributed to Boudhayünü is current in the southern part of the Indian peninsula; and the great philosophical poem, usually cited under the title of Yogü-Vasisht'hü, is a part of a Ramayünü, comprising the edu-

cation of the devout hero. Among prophanè poems on the same subject, the Rūghoo-Vūngshū and the Bhūttee-Kavyū, with the Raghūvū Pandūvēyū, are the most esteemed in Sūngskritū, as the Ramayūnū of Toolūsē-Dasū, and the Ramū-Chūndrika of Kēshūvū-Dasū are in Hindee. The minor poets, who have employed themselves on the same topic, both in Sūngskritū and in the Prakritū and provincial dialects, are by far too numerous to be here specified."

Koomarū-sūmbhūvū, by Kalēē-Dasū.—Comments on ditto, by seven learned men.—This poem "has the appearance of being incomplete: and a tradition runs, that it originally consisted of twenty-two books. However, it relates the birth of the goddess Parvūtēē, as daughter of mount Himalūyū, and celebrates the religious austerities by which she gained Shivū for her husband; after Kūndūrpū, or Cupid, had failed in inspiring Shivū with a passion for her, and had perished (for the time) by the fiery wrath of the god. The personages, not excepting her father, the snowy mountain, are described with human manners and the human form, and with an exact observance of Indian costume.

Kiratarjoonēyū,[†] by Bharūvee.—Comments on ditto by six pūndits.—"The subject of this celebrated poem is Ūrjoonū's obtaining celestial arms from Shivū, Indrū, and the rest of the gods, to be employed against Dooryodhūnū. It is by a rigid observance of severe austerities in the first instance, and afterwards by his prowess in a conflict with Shivū (in the disguise of a mountaineer), that Ūrjoonū prevails. This is the whole subject of the

[†] Kiratū is the name of a tribe of mountaineers. This term therefore means, the mountaineers and Ūrjoonū.

poem, which with the Koomarū and Rūghoo of Kalēē-Dasū, the Noishūdhū of Shrēē-Hūrshū, and Maghū's epic poem, is ranked among the six excellent compositions in Sūngskritū.

Nūlodūyū, by Kalēē-Dasū.—Comments on ditto by six learned men.—“This is a poem in four cantos, comprising 220 couplets or stanzas, on the adventures of Nūlū and Dūmūyūntēē, a story which is already known to the English reader, having been translated by Mr. Kincaid, of Madras. In this singular poem, rhyme and alliteration are combined in the termination of the verses : for the three or four last syllables of each hemistich within the stanza are the same in sound though different in sense.—It is a series of puns on a pathetic subject. It is supposed to have been written in emulation of a short poem (of 22 stanzas) similarly constructed, but with less repetition of each rhyme ; and entitled, from the words of the challenge with which it concludes, Ghūtūkūrpūrū.”

Dramatic Poems.

Mūha-Natūkū, by Hūnooman, the subject, the history of Ramū. A comment on ditto, by Chūndrū-shékhūrū.—Ūbignanū-Shūkoontūlū, by Kalēē-Dasū. This poem relates to Doomshtūntū, a king of the race of the sun, and his queen Shūkoontūla. The king married this lady while on a hunting party, but in consequence of the curse of the sage Doorvasū, the king, not being able to identify his queen, renounced her. The queen possessed a ring belonging to the king, but had the misfortune to lose it while bathing. A fisherman found it in the belly of a fish, and carried it to the king, who recognized it as that given to the queen : he seeks her ; finds her, with her

mother Ménūka, in heaven ; and returns with her to earth, where they enjoy much happiness together.—Comments on ditto, by Vasoo-dévū and Shūnkūrū.—Ūnūrgū-Rhaghūvū, by Mooraree-Mishrū ; a poem respecting Ramū ; the subject matter extracted from the Ramayānū.—Malūtēc-Madhūvū, by Bhūvū-bhōōtee ; on the amours of Madhūvū and Malūtēc.—A comment on ditto, by Malūtēc.—Vēnēc-sūngharū, by Bhūttū-Narayānū, respecting the war betwixt the Pandūvūs and the Kourūvūs.—A comment on ditto.—Malū-vikagnee-mitrū, by Kalēc-Dasū, a poem respecting the amours of the courtesan Malūvika and Ūgneṇ-mitrū.—Moodra-rakshūsū, by Kalēc-Dasū.—A comment on ditto.—Ootūrū-Ramū-chūritū, by Bhūvū-bhōōtee.—This drama refers to the contest betwixt Ramū and his sons (then unknown) Lūvū and Kooshū.—Vēērū-chūritū, by Bhūvū-bhōōtee, a poem respecting the war of Ramū with Ravānū.—Prūsūnnū-Raghūvū, by Pūkshū-Dhūrū-Mishrū, the principal hero Ramū.—Vidūgdhū-Madhūvū, by Jēcūvū-Goswamēc. This drama respects the licentious amours of Krishnū.—Lūlitū-Madhūvū, by Jēcūvū-Goswamēc, on the revels of Krishnū.—Prūbodhū-chūndrodūyū, by Krishnū-Mishrū, on the effects of secular anxiety, and on devotion.—Kadūmbūrēc, an unfinished work by Vanū-bhūttū.—Oosha-hūrūnū, on the amours of Ūnirōdhū, the grandson of Krishnū, and Oosha, the daughter of king Vanū.—Oodarū-Raghūvū, on the history of Ramū.—Nūrūka-soorū-dhwūngsūnū, on the destruction of the giant Nūrūkū by Krishnū.—Dhūrmū-vijūyū, by Bhanoo-Dūttū-Mishrū, a poem on the excellent qualities of Yoodhisht-hirū.—Vēērū-Raghūvū, by Apyayee-Dēckshitū, on the exploits of Ramū.—Vikrūmmorvūshēc, by Kalēc-Dasū, on the amours of Vikrūmūsēnū, the son of Indrū and Oovūshēc, a heavenly courtesan.—Parijatū-hūrūnū, by

Gopakū-Dasū, on the war of Krishnū with Indrū, for the flower Parijatū, which he wished to present to one of his wives, Sūtyūbhama.—Naganūndū.—Prūtapū-Roodrū, a work named after its author.—Bhojū-prūbūndhū, the history of king Bhojū, by himself.—Choitūnyū-chūndrodūyū, by Jēēvū-Goswamēē, a work relative to Choitūnyū.

Small Poems.

Hūngsū-Dōōtū, by Jēēvū-Goswamēē, on the amours of Krishnū and the milk-maids.—Méghū-Dōōtū, by Kalēē-Dasū.—A comment on ditto, by Kūvee-Rūtnū. “This elegant little poem, comprising no more than 116 stanzas, supposes a yūksū, or attendant of Koovérū, to have been separated from a beloved wife by an imprecation of the god Koovérū, who was irritated by the negligence of the attendant in suffering the celestial garden to be trodden down by Indrū’s elephant. The distracted demi-god, banished from heaven to the earth, where he takes his abode on a hill on which Ramū once sojourned,³ entreats a passing cloud to convey an affectionate message to his wife.”^h Pūdankū-Dōōtū, on the amours of Krishnū and Radha, &c.—Toolūsēē-Dōōtū, by Voidū-Nat’hū, a similar poem.—Chūndra-Lokū, with a comment.—Chitrū-Mēēmangsa.—Bhikshatūnū.—Govūrdhūnū, by Govūrdhūnū, respecting the intrigues of Krishnū.—A comment on ditto.—Sūrūswūtēē-Kūnt’habhūrūnū.—Sōōryū-Shūtūkū, by Mūyōōrū Bhūttū, in praise of the sun.—Ooddhūvū-Dōōtū, by Rōōpū-Goswamēē, on the intrigues of Krishnū.—Madhūvū-Dōōtū, a similar poem, by the same pūndit.—Ghūtūkūrpūrū; the author has given his own name to this work on the seasons.—

³ Called Ramū-giree.

^h H. H. Wilson, Esq. has given a translation of this poem.

Shūmbhoovilasū, by Jūgūnnat'hū, on the deeds of Shivū.
 —Kūmūla-Vilasū, by ditto, on the excellencies of Lūksh-
 mēē:—Kūlavilasū, by ditto, on the charms of women.—
 Singhasūn-Oopakhyanū, on the virtues of Vikrūmadityū.
 —Radha-Soodhanidhee, by Goswamēē, on the amours of
 Krishnū and Radha.—Vilwū-Mūngūlū, a poem, by a
 writer of this name, in praise of Krishnū.—A comment
 on ditto.—Madhūvanūlū.—Dhūnūnjūyū-Vijūyū, on the
 exploits of Ūrjoonū.—Vrittū-Rūtnakūrū, and a comment.
 Krishnū-Lēēla-Tūrūnginēē, by Jēēvū-Goswamēē on the
 revels of Krishnū.—Sōōktee-Kūrnāmritū, by Shrēē-Dhūrū-
 Dasū, on various subjects.—Shūnkūrū-Digvijūyū, on the
 actions of Shivū.—Ūmūroo-Shūtūkū, by Ūmūroo, on the
 female sex.—Comments, by Vidya-Vinodū and Shūnkū-
 racharyū.—Vishnoo-Bhūktee-Kūlpū-Lūta, by Vabhūtū,
 on devotedness to Vishnoo.—Oojjūlū-Nēēlūmūnee, by
 Jēēvū-Goswamēē, on the revels of Krishnū.—Ramū-
 Chūdrū-Chundrika, on the actions of Ramū.—Ūnirūdd-
 dhū-Vijūyū, on the actions of Ūnirūdddhū, the son of
 Krishnū.—Voiragyū-Shūtūkū, by Bhūrtree-Hūree, on
 devotion and abstraction.—Shringarū-Shūtūkū, by ditto,
 on gallantry.—Hūree-Lēēla, on the amours of Krishnū,
 with a comment.—Vyasōō-Dēvū-Kavyū, on a similar
 subject.—Gourangū-Gūnoddēshū, by Rōōpū-Goswamēē,
 on Choitūnyū and his followers.—Hūree-Bhūktee-Lūhūrēē,
 on Krishnū.—Vishnoo-Bhūktee-Dūrpūnū, on faith in
 Vishnoo.—Sūtpādyū-Rūtnakūrū, by Govindū-Visharūdū.
 —Anūndū-Lūhūrēē.—Comments on ditto, by Jūgūdēēshū.
 “ This is a hymn of which Shūnkūracharyū is the reputed
 author, and which is addressed to Shiva, the energy of
 Mūha-dēvū. It comprises a hundred stanzas of orthodox
 poetry, held in great estimation by the devout followers
 of Shūnkūrū.” —Chourū-Pūnchasika, comprising fifty
 stanzas by Chourū, who, being detected in an intrigue

with a king's daughter, and condemned to death, triumphs in the recollection of his successful love.—Pūdyavūlēcē.—Pooshpavūlēcē.—Ooddhūvū-Chūritrū, on Krishnū.—Bhūgū-vūnnamū-Koumoodēcē, by Lūkshmēcē-Dhū ū —A comment on ditto.—Koutookū-Rūtnakūrū, and Koutookū-Sūrvūswū, by Gopēcē-Nat'hū, facetious poems.—Nūvū-Rūtnū, the history of the nine pūndits employed at the court of Vikrū-madityū.—Soundāryū-Lūhūēcē, by Shūnkūracharyū, on the beauties of Doorga.—Shringarū-Tilūkū, by Kalēcē-Dasū, on gallantry.—Koomarū-Bhargūvēcēyū, on the contest betwixt Pūrūshoo-Ramū and Kartikéyū.—Govindū-Lēcēlamritū, by Jēcēvū-Goswamēcē.

Satires, or works conveying two meanings in each sentence.

Raghūvū-pandūvēcēyū, by Kūvirajū. A comment on ditto.—“This is an instance of a complete poem, every canto of which exhibits variety of metre. It is composed with studied ambiguity; so that it may, at the option of the reader, be interpreted as relating the history of Ramū and other descendants of Dūshūrūt'hū, or that of Yoodhist'hirū and other sons of Pandoo. The example of this singular style of composition had been set by Soobūndhoo, in the story of Vasūvū-Dūtta and Vanū-Bhūttū, in his unfinished work entitled Kadūmbūrēcē; as is hinted by Kūvirajū. Both these works, which, like the Dūshū-Koomarū of Dūndēcē, are prose compositions in poetical language, and therefore reckoned among poems, do indeed exhibit continual instances of terms and phrases employed in a double sense; but not, like the Raghūvū-Pandūvēcēyū, two distinct stories told in the same words.—Vasūvū-Dūtta, by Soobūndoo. The ostensible subject of this poem is the marriage of Kūndūrpū-Kétoo and Vasūvū-Dūtta, but in this allegory various subjects are displayed.

—Kadumbūrēē, by Vanū-Bhūttū.—Vidūgdū-Mookhū-Mündūnū. In this work, the question and answer are contained in the same words.

Works called Chūmpōō, containing both prose and verse.

Nrisinghū-Chūmpōō, on the incarnation of Vishnoo, half-lion half-man.—Vidwūnmodū-Tūrūnginēē, by Chirūnjēēvū, on the opinions of the different Hindoo sects.—Nūlū-Chūmpōō, or the history of King Nūlū.—Gūnga-Chūmpōō, on the goddess Gūnga.—Anūndū-Kūndū-Chūmpōō.—Vrindavūnū-Chūmpōō, on the amours of Krishnū :—Chitrū-Chūmpōō, by Vanéshwūrū-Vidyalūnkarū, on the actions of king Chitrū-Sénū, of Būrdwan.

On Poetical Measures (Chūndū.)

Chūndomūnjūrēē, by Gūnga-Dasū.—Pingūlū-Vrittee, by Pingūlarcharyū.—Shroōtūbodhū, by Kalēē-Dasū.—Pingūlū-Prūkashū.—Chūndomala.—Chūndovrittee.

Hymns (Sūngēētū.)

Gēētū-Govindū, by Jūyū-Dévū.—Comments by Nārāyūnū, Krishnū-Dūttū, and Pōōjarēē-Goswamēē.—Gēētū-Girēēshū.—Gēētū-Shūnkūrū.—Gēētū Gourēēshū.—Ragū-Mala.—Sūngēētū Rūtnakūrū.—Ganū-Vidya.—Sūngēētū-Dūrpūnū.—Sūngēētū Rūhūsyū.

Specimens of Hindoo Poetry.

Brief Descriptions of the Six Seasons, extracted from different authors.

The dry Season.

स्वैरिण्या नियमः इव स्मितरचिः कौलाङ्गना-
नामिव स्नेहा वारमृगीदृशामिव नवस्त्रीणां

¹ He has not been dead longer than 50 or 60 years.

रतेच्छा इव १ दम्पत्योः कलहा इव श्रिय इव
प्रायेण पापीयसां प्रादुर्भूय तिरो भवन्ति सततं
हैमन्तिका वासराः ॥

The day of the dewy season is no sooner born than, like the resolution of a seduced female, or the levity of a chaste wife, or the affection of a prostitute, or the love of pleasure in a bashful bride, or the quarrels of husband and wife, or the prosperity of the wicked—it dies.—*From the Sōōktikūṛnamritū, a compilation.*

Winter.

तुषारकालभूपालः ससार तुहिनाचलात् १
सहसा जगतीं जेतुं सह सामन्तवायुना ॥
पलायते भिया भानुश्चित्रभानुदिशं ततः १
सेऽन्विष्यते प्रतिप्रातंदोनरूद्धीकृताननैः ॥
अवस्थां पत्युरालोच्य वासरः कृशतामगात् १
प्रियापमानसब्रीडा मग्ना पयसि पद्मिनि ॥
विहीनतेजा हुतभुक् दीनालयपलायितः १
जरत्पटपरीताङ्गा नीचैरपि संलंघ्यते ॥

This season, as a king, with the cold winds for his retinue, advances from Himalūyū to conquer the earth—he destroys the pride of the most powerful: the *lord of day*, filled with fear, takes refuge in the south-east;^k every morning the shivering wretch, raising his head, seeks him in vain; *day*, mourning the loss of his lord, constantly wastes away; the *water lily*, having lost her beloved, ashamed hides her head beneath the waters; *fire*, having lost all his enérgy, retires to

^k The warm quarter.

the cottage of the poor, covering himself with rags, so that even the starving wretch sets him at defiance.

विभीषयति शीतलं जलमहिर्वपुष्मानिव
प्रलेभयति कामिनीस्तन इवास्तधूमेऽनलः ।
सुताप्तय इव त्विषेऽ दिनमणेः सुखाकुर्वते
कुदुम्बकदुवागिव यथयने तुषारानिलः ॥

The coldness of the water excites the same fears in the mind, as the presence of a serpent; a fire without smoke awakens the same desires as the breasts of a female in the mind of the unchaste; the rays of the sun cheer the heart like the birth of a son; the impression of the cold wind on the body, resembles unkind words from the lips of a friend.

Spring.

ललितलवङ्गलतापरिशीलनकोमलमलयस
भीरे । मधुकरनिकरकरम्बितकोकिलकूजित
कुञ्जकुटीरे ॥ विहरति हरिः सहसरसवसं
न्ते । नृत्यति युवतिजनेन समं सखि विर
हिजनस्य दुरन्ते ॥ मृगमदसौरभरभसवशम्ब
दनवदलमालतमाले । युवजनहृदयविदार
णमनसिजनखरुचिकिंशुकजाले ॥ मदन
महीपतिकनकदण्डरुचिकेशरकुसुमविकाशे ।
मिलितशिलीमुखपाटलिपटलकृतस्मरतूणवि
लासे ॥

The winds from mount Mūlūyū bring on their wings the fragrance of the cloves—the humming of the bees, and the

sweet-voice of the cuckoo, are heard in the thickets of the grove—the fresh leaves of the *tūmalū* send forth a fragrance resembling musk—the flowers of the *Butea frondosa* resemble the nails of Cupid covered with the hearts' blood of unfortunate lovers—the flower of the *pūnnagū* resembles the sceptre of Cupid, and the bees sitting on the flower of the most fragrant pandanus, his quiver. *Kṛishnū*, at this season, plays his gambols, but the widow and widower endure the severest misery—*Jūyū-Dévū*.

रसालमुकुलाशुगो भ्रमरमालिकाशिञ्जिनी
दधत् कुसुमकार्मुके जगति यस्य सेनापतिः १
वसन्तवसुधेश्वरः सरति सोऽद्य जेतुं रुषा तुषार
करमन्तिणा भ्रमरकोकिलः कामिनीः ॥

To wound the heart of the female abandoned by her husband, Spring advances, in the habit of a monarch, accompanied by Cupid, his commander, whose bow is formed of the flowers—his bowstring of the rows of bees resting on the flowers—and his arrows of the buds of the mango. *Chūndrū* [the moon] is his counsellor, and the bees and the cuckoo are his attendants.

अधोत्सङ्गवसङ्गजङ्गकवलकलेशादिवेशाचलं
प्रालेयलवनेच्छयानुसरति श्रीखण्डशैलानिलः १
किञ्च स्निग्धरसालमौलिमुकुलान्यालोक्ष्य हर्षो
दयादुन्मीलन्ति कुहूःकुहूरिति कलोत्तानाः पि
कानां गिरः ॥

The wind of mount *Mūlūyū*, let loose, in gentle gusts, from the mouths of the serpents which had devoured it, is proceeding to *Himalūyū* to be cooled. The cuckoo, cheered by the sight of the mango buds, utters in every forest the sweet sound *koohōō*, *koohōō*.—*Jūyū-Dévū*.

Summer.

सुतप्ता सौभाग्यस्खलितवनितावद्सुमती
 समीरे! मन्थाद्रेर्भ्रमणफणभृत्फूत्कृतिसखः ।
 विवखान् दुष्टेक्ष्ये! द्रविणमदमत्तस्य मुखवत्
 जगद्योगीन्द्राणां नयनमिव निष्पन्दमभवत् ॥

During this season, the earth, through the intensity of the heat, may be compared to a female left in the bloom of youth in a state of widowhood;¹—the scorching wind resembles the breath of the serpent Unūntū, at the churning of the sea;^m—the sun in the heavens exhibits the countenance of a person puffed up with the possession of riches;—and the world is become motionless, like the eyes of the contemplative yogēē.—*From the Sooktikūrnamritū.*

The rainy Season.

सशीकरामेभाधरमत्तकुञ्जरस्तडित्पताको!
 शनिशब्दमईलः । समागते! राजवद्भूत-
 ध्वनिर्धनागमः कामिजमप्रियः प्रिये ॥

This season, the delight of the amorous, comes, like a king

¹ This allusion brings before us a most dreadful fact connected with the Hindoo custom of marrying girls in their infancy: vast multitudes of these are left widows while they remain children, and, as they are forbidden ever to marry again, they almost invariably lose their chastity; and thus the houses of thousands of Hindoos become secret brothels.

^m This legend is found in the Mūhaḥharitū. The gods and the giants united to churn the ocean, to obtain the water of life. They twisted the serpent-god Unūntū round mount Mūndūū, and the gods laid hold of the head, and the giants of the tail, whirling the mountain round in the sea, as the milkman his stick in the act of churning; but such was the heat of the breath of Unūntū, that the gods, unable to endure it, exchanged places with the giants.

sitting on a cloud-formed intoxicated elephant; the lightning his flag, and the thunder his large kettle-drum.—*Kalē-Ḍasū*.

विंपाण्डुरं कीटरजसृष्टणान्वितं भुजङ्गवद्भ्रम-
गतिं प्रसर्थितं । ससाध्वसैर्भेककुलैर्विला कितं
प्रयाति निम्नाभिमुखं नवोदकं ॥

The streams formed in the vallies, are become yellow tinged with white, and carry on their surface worms, straws, and dust; they pursue their course in so serpentine a manner, that the frogs become affrighted at their approach.—*Kalē-Ḍasū*.

घनतरघनवृन्दैश्चादिते चान्तरीक्षे निविड-
तिमिरजालैर्दिक्षु संक्षोभितासु । दिवस-
रजनिभेदं मन्दवाताः शशंसुः कमलकुमुदगन्धा-
नाहरन्तः क्रमेण ॥

The air is filled with heavy clouds, and the ten quarters are covered with darkness, so that the day is known only by the fragrance of the water-lily, and the night by the scent of the white nymphæa, wafted by the gentle zephyrs.—*Vishwānat'hū*.

निमील्य लेचने मन्ये दिवाकरनिशाकरौ ।
निद्राति भगवान् गाढं प्रावृषेः नुभवन् सुखं ।

Vishnoo, whose eyes are the sun and moon, having retired to sleep, the world is left in darkness.—*Ibid*.

क्षपां क्षामीकृत्य प्रसभमपहृत्याम्बु सरितां
प्रताप्येर्वी सक्तीं वनगहनमुत्साद्य सकलं ।
क्व सम्प्रत्युष्णांशुर्गति इति समन्वेषणपरास्तडि
द्दीपालोकैर्दिशि दिशि चरन्तीव जलदाः ॥

The clouds, seizing the lightning, are in search of the sun, to inflict upon him deserved punishment, for shortening the night, for drying up the water of the rivers, for afflicting the earth by his rays, and burning up the forests.—*From the Sōōkti-kūṛnamritū.*

The sultry Season.

काशैर्मही शिशिरदीधितिना रजन्यो हंसैर्ज
लानि सरितां कुमुदैः सरांसि । सप्तह्रदैः
कुसुमभारनतैर्व्वनान्ताः शुकलीकृतान्युपवनान्य
पि मालतीभिः ॥

The earth is become white, covered with the saccharum spontaneum—the night is turned into day by the effulgence of the moon—the rivers are become white with gcese—so are the pools, filled with the water lillies; the forests, covered with the echites scholaris, and the gardens with the profusion of the great flowered jessamine.

Description of the beautiful Dūmūyūntēē.^a—Whence did Vidhata procure the materials to form so exquisite a countenance as that of Dūmūyūntēē? He took a portion of the most excellent part of the moon, to form this beautiful face. Does any one seek a proof of this? Let him look at the vacuum [spots] left in the moon.—*Shrēē-Hūrshū.*

Another description of a female.—Her eyes resemble the full-blown nymphæa; her face the full-moon; her arms, the charming stalk of the lotos; her flowing tresses the thick darkness.—*Pūkhūdhūrā-Mishrū.*

^a The queen of Nūlū, a king of the race of the sun.

Another.—This beautiful nymph is nothing less than an archer; her eye-brows form the bow; the two extremities of her eyes, the bow-string, and her eyes, the arrow. Whom does she seek to wound? My deer-formed heart.

Another.—Thy eyes have been formed of the blue nymphœa; thy face from the lotus; thy teeth from the flowers of the pubescent jasmine; thy lips from the budding leaves of the spring; and from the yellow colour of the chūmpū,^o the whole body.—Wherefore, then, has Vidhata made thy heart hard as a stone?

Another.—Thine eyes have completely eclipsed those of the deer: why then add kajūlū?^p Is it not enough that thou destroy thy victim, unless thou do it with poisoned arrows?

IMITATION OF A COUPLET,

Sent from Gour, by Lūksmīnū-sēnū, to his father Būllalū-sēnū, the Emperor of Delhi, on hearing of the Emperor's attachment to a female of low cast.

Thy cooling pow'r, O WATER, all confess,
But most the pilgrim wand'ring o'er the sands:
His parched lips in strains of rapture bless
The cooling cheering draught from thine indulgent hands.

Thy spotless purity, O virgin fair,
The pearly dew-drop on the lotos shews,
And, touched by thee, though sinking in despair,
Nations as pure become as Himalūyūn snows.

Nor do thy virtues here their limits find,
Nymph of the chrystal stream, but thou dost bless
With life, and health, and pleasure, all mankind,
Found at the crowded ghaut, or in the wilderness.

Should'st thou then seek the swift descending way,
Ah! who shall interpose, or who thy progress stay?

^o Michelia Champaca.

^p An ore of lead, which when applied to the lower eye-lid is supposed by the Asiatics to give a more bewitching appearance to the eyes.

Dramatic.

Scene in the palace of Jünükü, when the nuptials of Ramü had been celebrated the preceding evening.

Entēr Pürüşhoo-Ramü. [Seeing Ramü, he says to himself], This is that Ramü, dressed in nuptial garments, with his younger brother. Ah ! Ah ! half a boy and half a man ! Instead of Kamü,¹ they have called him Ramü. He has been formed with all the three qualities, beauty, courage, and that which excites admiration. He is more beautiful than the god of love. With his two arms he has outdone Mūha-Dévü ; and the wonders of his person eclipse those of the god wearing the crescent.

Lūkshmünü. I see in him [Pürüşhoo-Ramü] courage and benevolence united, for he carries with him the arms of the warrior, and the distinctive mark of the bramhün. In him are united both casts, the bramhün and the kshütriü.

Ramü. Brother, thou knowest not ; but this is Bhargüvü [a descendant of Bhrigoo]. *The two brothers walk up to Pürüşhoo-Ramü, and, with joined hands, Ramü speaks :* Oh ! Bhügüvan ! thou art the jewel in the head of the race of Bhrigoo ; with my younger brother, I bow to thee.

Pürüşhoo-Ramü. Oh ! beloved youth, be thou victorious in war.

Ramü. Oh ! Bhügüvan ! thou conferrest upon me the highest favour.

¹ The god of love.

Pūrūshoo-Ramū. [*Suppressing his anger against Ramū.* Why should I be offended with Ramū, a child so meek, and beautiful as the moon? But how can I spare him who has broken the bow of my guide Shivū, as one breaks a sugar-cane? Still, it cannot be right that I should, with my axe, reduce to widowhood this child Shēēta, the daughter of king Jūnūkkū. Yet how should this axe, the enemy of the neck of Rénooka, be pacified?]*—Addressing Ramū.* Thus far my salutation—words of course.—

Ramū, (laughing). What then is in thy mind?

Pūrūshoo-Ramū. I eagerly desire to satiate this hardened axe with the blood of both thine arms—those arms swelled with pride through having broken the bow of my guide Shivū—the blood of those arms, sweet as honey.

Ramū. To favour or to destroy, I am thine: but why art thou offended?

Pūrūshoo-Ramū. What! art thou blinded by pride? Thou hast done it—and I am the avenger—still art thou insensible? Hast thou not broken the bow which compelled the wife of the giant Tripoorū to perform the duties of a widow—the bow of the guide of the world?

Ramū. O Bhūgūvan! through the falsehoods of others, thou hast defiled thyself with anger against one who is innocent.

Pūrūshoo-Ramū. Is then the bow of Mūha-Dévū still perfect?

Ramū. No.

Pūrūshoo-Ramū. How then canst thou be innocent ?

Ramū. I know not whether I touched it or not. It was broken without an agent. What have I done ?

Pūrūshoo-Ramū. What ! art thou piercing me with a spear of sandal wood ? But, why should I any longer hold converse with thee (*tauntingly, and grasping his axe,*) Oh ! Ramū ! Breaking the bow of Mūha-Dévv, thou art become a heinous sinner—therefore* shall this axe be plunged into thy neck.

Ramū. Prepare ! For whether this golden chain continue on my neck, or thy axe be plunged therein, against bramhūns we make no war. Whether the eyes of my spouse be ornamented with paint, or filled with tears ; or, whether others behold my beautiful face, or I behold the face of Yūmū, still we are nothing in the presence of bramhūns.

Pūrūshoo-Ramū. Dost thou, presenting the reverential salutation, esteem me as a common bramhūn ? Art thou so proud of being a kshūtriyū, that thou despisest the bramhūns ?

Lūkshmūnū. O bramhūn, it does not become us even to mention the subject of war before thee, for we are all destitute of strength. thou dwellest in the heights of strength [the expression is, on the heads of the strong] ; the strength of the kshūtriyūs lies in this (holding out his bow), and this has but one goonū,⁷ but that in which thy strength lies, (the poita,) has nine.

⁷ Goonū means a quality as well as a bow-string.

Ramū. Oh ! brother ! To address words destitute of reverence to this person, who is at once so excellent, a sacred guide, a divine sage, is improper.

Pūrūshoo-Ramū. What fault has he (Lūkshmūnū) done ? The fault belongs to me and to this axe, that we did not destroy his ancestors.*

Ramū. O Bhūgūvan ! spare him. It is not proper that thou shouldst be so incensed against a suckling child, [literally, a child with its mother's milk in his throat].

Pūrūshoo-Ramū. What dost thou call him ? Rather say, the poison-throated child.

Lūkshmūnū. O Bhūgūvañ ! And art not thou the disciple of the poison-throated ?†

Pūrūshoo-Ramū. Ha ! Because I gave this name, art thou then my sacred guide ?

Lūkshmūnū. O Bhūgūvan ! I spoke this in reference to another subject. Thou knowest that Chūndrū (the moon) mounted the head of Mūha-Dévū, and yet he was not incensed : thou art the disciple of Mūha-Dévū, therefore thou wilt not be offended with me . this was my meaning.

* This conqueror and butcher of the kshūtriyūs is in fact upbraiding himself for having spared an ancestor of Ramū's, and thereby now subjecting himself to what he considers the contemptuous expressions of these two boys.

† A name of Shrivū, derived from the fable, that this god drank the universe-destroying poison, produced at the churning of the sea, and thereby burnt his throat,

Description of the excellent qualities of the family of Ramū, from the Rūghoo-Vūngshoo, by Kalē-Desū.— I bow to Doorga and Shivū, the father and mother of the world, who are constantly united as words and their meaning. I bow to them, that I may obtain words and their meaning. Where is the race born from the sun? Where in me is there even a scanty share of wisdom, and how shall I, with nothing but a raft made of the trunks of plantain trees, cross this ocean? Weak in wisdom, I seek the praise bestowed on the poets, but shall receive nothing but ridicule, and shall resemble the dwarf stretching out his arms to reach the fruit which is alone within the reach of the tall. But, seeing the ancient poets have, by their works, opened the door [of access] to this race, therefore I may proceed, for the thread finds a passage after the gem has been perforated by the diamond. I will therefore describe the race of Rūghoo: If I can find but few words, still I will proceed, for the excellent qualities of this family have entered my ears, and I cannot rest. Pure from the very birth; they undeviatingly pursued an object till it was accomplished; they reigned to the utmost bounds of the ocean, and their chariots ascended to heaven; in the performance of sacrifices, they tenaciously adhered to the rules of the shastrū; they presented to every suppliant the boon he asked, however great; they awarded punishments perfectly suited to the crime; they arose from sleep at the time appointed by the shastrū; they sought riches for the sake of bestowing alms; for the preservation of truth, they used few words; they fought and conquered only for glory; they entered into the connubial state, only for the sake of offspring; in childhood they sought learning; in youth, they pursued secular affairs; in old age, they imitated the hermits; and in the last stage of life, they embraced a voluntary death.

*Affectionate Address of Sēeta to Rām³. From the
Rāmāyṇā.*

Son of the venerable parent ! hear,
 'Tis Sēeta speaks. Say, art not thou assur'd
 That to each being his allotted time
 And portion, as his merit, die assign'd,
 And that a wife her husband's portion shares ?
 Therefore with thee this forest lot I claim.
 A woman's bliss is found, not in the smile
 Of father, mother, friend, nor in herself:
 Her husband is her only portion here,
 Her heaven hereafter. If thou, indeed,
 Depart this day into the forest drear,
 I will precede, and smooth the thorny way.
 O hero brave, as water we reject
 In which our nutriment has been prepar'd,
 So anger spurn, and every thought unkind,
 Unworthy of thy spouse, and by thy side,
 Unblam'd, and unforbidden, let her stay.
 O chide me not ; for where the husband is,
 Within the palace, on the stately car,
 Or wandering in the air, in every state
 The shadow of his foot is her abode.
 My mother and my father having left,
 I have no dwelling-place distinct from thee.
 Forbid me not. For in the wilderness,
 Hard of access, renounc'd by men, and fill'd
 With animals and birds of various kind,
 And savage tigers, I will surely dwell.
 This horrid wilderness shall be to me
 Sweet as my father's house, and all the noise
 Of the three worlds shall never interrupt
 My duty to my lord. A gay recluse,
 On thee attending, happy shall I feel
 Within this honey-scented grove to roam,
 For thou e'en here caus't nourish and protect ;
 And therefore other friend I cannot need.
 To-day most surely with thee I will go,
 And thus resolved, I must not be deny'd.
 Roots and wild fruit shall be my constant food,

Nor will I, near thee, add unto thy cares,
 Nor lag behind, nor forest-food refuse;
 But fearless traverse ev'ry hill and dale,
 Viewing the winding stream, the craggy rock,
 And, stagnant at its base, the pool or lake.
 In nature's deepest myst'ries thou art skill'd,
 O hero—and I long with thee to view
 Those sheets of water, fill'd with nymphæas,
 Cover'd with ducks, and swans, and silvan fowl,
 And studded with each wild and beauteous flow'r,
 In these secluded pools I'll often bathe,
 And share with thee, O Ramū, boundless joy.
 Thus could I sweetly pass a thousand years,
 But without thee e'en heav'n would lose its charms.
 A residence in heaven, O Raghūrū,
 Without thy presence, would no joy afford.
 Therefore, though rough the path, I must, I will,
 The forest penetrate, the wild abode
 Of monkeys, elephants, and playful fawn.
 Pleas'd to embrace thy feet, I will reside
 In the rough forest as my father's house.
 Void of all other wish, supremely thine,
 Permit me this request—I will not grieve,
 I will not burden thee—refuse me not.
 But shouldst thou, Raghūrū, this prayer deny,
 Know, I resolve on death—if torn from thee.

SECT. XLIV.—*Works on Rhetoric (Ulūnkarū.)*

It might be expected that the Hindoos, in possession of so refined a language as the Sūngskritū, and whose country has produced so many learned men, and such works of profound erudition, would not neglect rules for composition, but that this appendage to learning would meet with its due share of attention. The shastrūs called Ūlūnkarū (ornament) prove that these expectations have been realized. Bhūrūtū, a disciple of Védū-Vyasū, is supposed to have drawn from the Ūgneevōoranū the first rules of composition. From these rules

was formed the Kavyū-Prūkashū, by Mūmmūt'hū-Bhūttū, on which many comments have been written, but that of Mūhēshwūrū is most esteemed.

The Ūlūnkarūs, however, are now but little read: the present race of pūndits, not aspiring to authorship, are content to learn the grammar and to read a few of the poets, and of the works on the measures of verse, called Chūndū. The following works on rhetoric are still extant: Kavyū-Prūkashū, by Mūmmūt'hū-Bhūttū.—Comments, by Chūndū-Shékūrū, Shrēc-Ramū, Kūmūlakūrū, Mūshēshwūrū-Nyayalūnkarū, and Chūndēc-*Dasū*.—Kouvūlūya-Nūndū, by Apyūyūdēckshitū; and a comment, entitled Ūlūnkarū-Chūndrika.—Rūsū-Chūn-drodūyū.—Rūsū-Gūngadhūrū.—Rūsū-Mūnjūree, by Bhanoo-Dūttū-Mishrū, with a comment on ditto, by Nagojee-Bhūttū.—Rūsū-Tūrūnginēc.—Rūsū-Rūtnavūlē.—Rū-ū-Mēcūnngsa.—Ūlūnkarū-Koustoobhū, by Jēgū-Go-wamēc and a comment, by Ramū-Chūrūnū.—Ūlūnkarū-Sūrvīswū, with a comment on ditto.—Ūlūnkarū-Chūndrodūyū.—Kavyū-Chūndrika, by Kūvee-Chūndrū.—Kavyū-Dūslū.—Kavyū-Kūlpūlūta.—Sahityū-Dūrpūnū, by Vīshwū-Nat'hū-Kūvirajū.—Sahityū-Koutōōhū.—Vabhūttalūnkarū, and a comment.

SECT. XLV.—*On Music.*

In the former edition of this work, the author inserted a brief account of the science of music, according to the ideas of the Hindoo writers; but as that account contains scarcely any facts not to be found in the essays of Sir W. Jones and Mr. Paterson, and as this volume will necessarily now be swelled beyond the limits originally assigned to it, the author begs leave to refer the reader to those essays, which he will find in the third and the ninth volumes of the Asiatic Researches.

SECT. XLVI.—*Works on Ethics.*

The Hindoo sages have written less on morals than on any other subject. Only one original work on ethics is to be found amidst the innumerable volumes of Sāṅskṛitu literature, and that is the Pūṇchū-Tūntrū. The other works mentioned below are chiefly compilations from the pooranūs, which indeed abound with passages on moral subjects, frequently in the form of narration: the Pūdmā, the Skāṇḍū, and Vāihāṇṇarūdēyū pooranūs contain many lessons on the duties of life; in the Mūlabharātū are found instructions to kings, and encomiums on gifts: and Mānōo, as well as other writers, on the civil and canon laws, have enlarged on the duties of the different orders of men. The following appear to be the only works now extant which may be classed under this head: The Pūṇchū-Tūntropakhyanū, by Vishnōo-Shūrma.—The Hitopādēshū,^a an abridgment from the Pūṇchū-Tūntrū, by the same pūndit.—Vetalū-Pūṇchū-Vingshūtee, twenty-five stories by Vētalū.—Kūt'ha-Sūrit-Sagūrū.—Kūt'ha-Prūkashū.—Rajū-Nēet'hee, on the duties of kings.—Dūshū-Koomarū,^b by Dūndēē, a mendicant, on various duties and customs; and a comment on ditto.—Dūshū-Koomarū-Kūt'ha-Sarū, the essence of the above work, by Bhūrtree-Hūree.

*Maxims, or Proverbs, from the Pūṇchū-Tūntrū, by
Vishnōo-Shūrma.*

All men love the amiable and the virtuous.

^a This work has been translated by Sir W. Jones and Mr. (now Dr) Wilkins.

^b This work is placed here because it contains sections on morality, but it is properly a kavyū.

Where there are no learned men, there even the ignorant are esteemed learned, as where there are no trees, there the palma christi is esteemed a tree.

Men are not naturally either friends or enemies : friendship and enmity arise from circumstances.

He is a friend who assists in time of danger.

Courage is tried in war ; integrity in the payment of debt and interest ; the faithfulness of a wife in poverty, and friendship in distress.

Evil will befall him who regards not the advice of a benevolent friend.

He who in your presence speaks kindly, but in your absence seeks to injure you, must be utterly rejected, like a bowl of poison covered with milk.

The cruel are feared even by the wise.

The earth trembles while she sustains a person who seeks to injure a generous, faithful, and holy person.

Neither love nor friendship is to be cultivated towards a malignant person : cinders, hot or cold, will either burn or defile the hand.

Very great sins and very great acts of virtue, are certainly punished and rewarded either within three years, or three months, or three lunar quarters, or in three days.

The very anger of the virtuous man is acceptable ; but the malignant are to be renounced even when free from anger.

The vicious, notwithstanding the sweetness of their words, and the honey on their tongues, have a whole storehouse of poison in the heart.

A ram, a buffalo, a cat, a crow, and a vicious person, if confided in, aspire to mastership.

A wicked person, though possessed of learning, is no more to be trusted than a serpent with a jewel in its head.

It can never be safe to unite with an enemy : water, though heated, will still extinguish fire.

That which is possible may be done ; but that which is impracticable can never be accomplished.

He who trusts in an enemy or in a faithless wife, has arrived at the end of his days.

The friendship of a good man is not easily interrupted, and if lost is soon regained : a golden bowl is not easily broken, but if broken is soon repaired. The friendship of the vicious is soon lost, and never regained but with great exertion : an earthen bowl is quickly broken, and cannot be repaired even with the greatest labour.

The heart of an excellent man resembles the cocoa-nut, which, though hard without, contains refreshing water and delicious food within. The vicious resemble the jujube, which is soft without, but hard (a stone) within.

The heart is never so much cheered as by the words of the excellent.

There is no union between the thoughts, the words, and the actions of the wicked ; but the thoughts, words, and actions of the good, all agree.

Let not a person change an old abode for a new one, but after long consideration.

He is a real teacher who not only instructs others, but practises the same duties himself.

That place is to be forsaken in which provisions, friends, learning, respect, a numerous population, fear of doing wrong, fear of disgrace, excellent artizans, charitable persons, those who lend physicians, benefactors, and a river of excellent water, are wanting.

A guest should be entertained without enquiring into his merits.

The strongest of all desires are those connected with riches and life.

A young wife is more dear to an old man than life itself; but a young wife never loves an old man; she merely waits upon him, and considers him a nauseous draught.

Women never love nor hate; all their search is after new friends.

That woman is destitute of virtue who in her father's house is not in subjection, who wanders to feasts and amusements, in the presence of men throws off her veil, remains as a guest in the houses of strangers, associates with the lewd, drinks inebriating beverage, and delights in distance from her husband.

It is a great fault in a woman to be much devoted to sleep.

A woman can never be independent; in childhood, she must be subject to her father; in youth to her husband, and in old age to her sons.

Riches are every thing: a rich man is always surrounded with friends, feared as powerful, and honoured as learned. The poor, though possessing friends, power, and learning, are despised. *

As milk taken by a serpent is soon changed into poison, so, though a vicious person may have read sacred books, and have been instructed in the duties of life, he does not renounce vice.

A wise man will consult the nature (disposition) of others more than other qualities (or circumstances,) because nature, rising above every thing, will be uppermost at last.

Let none confide in the ser, nor in whatever has claws, or horns, or carries deadly weapons, neither in a woman, nor in a king.

Actions after the most mature consideration, the food which has been well digested, the wife who has been well

governed, the king whose servants are highly diligent, the son who has acquired real learning, the person who returns wise answers, and he who is prudent in all his actions, are seldom pernicious.

We call him aged who has lived many years; but the wise man is still older than he: let the words of such an one be heard with reverence.

The injurious, the infamous, the discontented, the wrathful, the fearful, and the dependent, are all subjects of sorrow.

Desire is the cause of sin; by it even the wise are drawn into evil: from it proceed lust, anger, stupefaction, and destruction.

A wise man will never be the leader of a party, for if the affairs of the party be successful, all will be equally sharers, and if unsuccessful, the leader alone will be disgraced.

Subjection to the passions is the high road to ruin. Victory over the passions is the way to greatness.

In time of peril, friends are sources of sorrow

He who delivers another from danger and he who removes terror from the mind, are the greatest of friends.

He is a second father who rushes into the presence of death to save another.

He is to be placed among the wicked, who, in the time of extreme peril, is astounded with fear.

The truly great are calm in danger, merciful in prosperity, eloquent in the assembly, courageous in war, and anxious for fame.

Let these faults be renounced: excessive sleep, drowsiness, fear, anger, idleness, and inactivity in danger.

Little things should not be despised: many straws united may bind an elephant.

A sinful body, like a tree, bears the following fruits: disease, sorrow, anguish, bonds, and misery.

Riches are treasured up against the day of danger; but to save life every thing is to be sacrificed. If life be preserved, all is safe; if life be lost, all is lost.

Death is inevitable: if so, still it is better to die in the pursuit of good than of evil.

For a dependent who serves another without reward, let life itself be hazarded.

Life is of no value, if fame be gone: the body is destroyed in a moment, but honour will last for ages.

Death, dreaded through life, is not perceived when he arrives.

Friendship never subsists between the eater and that which may become food.

Contract not sudden friendship with a new comer.

Danger should be feared when distant, and braved when present.

Men are not to be honoured or slain according to their cast, but according to their actions.

An excellent person presents to a guest, a clean seat, water, and sweet words.

The sight of the eyes is not sight; but he is blest with vision who possesses knowledge; the ignorant are the blind.

Of these afflictions, viz. the want of children, losing them as soon as born, or their remaining in a state of ignorance. the former is the least painful.

Of all precious things, knowledge is the most valuable: other riches may be stolen, or diminished by expenditure, but knowledge is immortal, and the greater the expenditure the greater the increase; it can be shared with none. and it defies the power of the thief.

He who is not placed on the list of fame, is dead while he lives.

He who seeks neither learning, riches, power, reli-

gious austerities, nor charity, is the ordure of his mother.

The following things produce pleasure : the increase of riches, health, an affectionate wife, an obedient son, and that learning by which wealth may be acquired.

The person who possesses neither religion, nor riches, the desire of happiness, nor of liberation, is a two-legged goat, with false teats on its neck.

When a man enters upon the practice of religion, let him do it with all his powers, realizing death as near at hand ; when he seeks riches and knowledge, let him esteem himself immortal.

He who is destitute of courage in commencing an undertaking, and of power and diligence in prosecuting it, always says, The secret will of fate must be accomplished ; there is no reversing it. But the man of business says, Fate always works by instruments ; a carriage can never travel with one wheel : the prey never falls into the mouth of the lion.

He who seeks the company of the wise, shall himself become wise : even glass inserted in gold, resembles a pearl ; an insect, when concealed in a flower, is placed on the head [rather in the hair as an ornament].

The state of the understanding is seen in the attachments a person forms.

It is impossible to accomplish an object by unfit instruments. In the power of speech, whatever pains may be taken with it, a crow will never equal a parrot.

An excellent family gives birth to excellent children.

A wise man surrounded with real friends, can accomplish the work of the rich and the powerful.

The covetous and the dissatisfied have no home. Covetousness produces sin, and sin death.

Good derived from evil is not good. No good is obtained without a risk.

Truth, contentment, patience, and mercy, belong to great minds. The good exercise compassion by making the case of others their own.

The house of that man is empty which contains neither an excellent son, nor an excellent friend.

A wise man will not proclaim his age, nor a deception practised upon himself, nor his riches, nor the loss of riches, nor family faults, nor incantations, nor conjugal love, nor medicinal prescriptions, nor religious duties, nor gifts, nor reproach, nor the infidelity of his wife.

A man of excellent qualities is like a flower, which, whether found amongst weeds or worn on the head, still preserves its fragrance.

It is better to make a vow of silence than to utter falsehoods; to be an eunuch than to seduce the wife of another; death is better than the love of slander; mendicity than the enjoyment of property obtained by fraud; and sitting alone in a forest, than in the company of unreasonable men.

The life of the diseased, of a wanderer, of a dependent, and of one living in the house of another, is death; and the death of such a one is rest.

The contented are always happy; the discontented are ever miserable.

He who is free from anxious desire, is as learned [enjoys as much of the fruit of learning] as though he had studied the shastrū, or acquired it from the instructions of others.

Benevolence towards all living creatures—this is religion.

Happiness consists in the absence of anxiety.

A capacity rapidly to dissolve doubts, and to describe things, is a mark of superior genius.

To preserve family credit, it may be lawful to disown a person; to secure the prosperity of a village, family honours may be renounced; for the good of a city, a village may be abandoned; and for the preservation of life, the whole world.

There are two excellent things in the world, the friendship of the good, and the beauties of poetry.

Riches are like the dust of the feet. Life is a bubble.

Religion is the ladder by which men ascend to heaven.

The man who sacrifices present happiness for the sake of riches, is the porter of others, and a partner in mere labour.

Why may not those riches, which are neither bestowed in alms, nor enjoyed, be considered as mine as well as thine?

A gift bestowed with kind expressions, knowledge without pride, and power united to clemency, are excellent.

Do not lay up excessive riches. Riches amount to just as much as is bestowed in gifts or enjoyed; the rest goes to others.

The wise man does not desire what is unprofitable; mourns not for what is lost; is not overwhelmed in adversity.

Neither a king, nor a minister, nor a wife, nor a person's hair, nor his nails, look well out of their places.

The elephant, the lion, and the wise man, seek their safety in flight; but the crow, the deer, and the coward, die in their nest.

Men ought not to be agitated in times either of joy or sorrow, for these follow each other in perpetual succession.

When the purse-proud sink into poverty, they endure excessive anguish.

The enemies feared by the rich are, the king, water, fire, the thief, and the swindler.

A good man's friendship continues till death, while his anger endures but for a moment.

He is excellent who protects and nourishes those who seek his assistance.

The strength of an aquatic animal lies in the water ; of those inhabiting a fort, in the fortress ; of a dog, in his kennel ; of a king, in his ministers.

She deserves the name of wife, who can manage her family affairs, who is the mother of sons, and whose affections are placed exclusively on her husband.

Wisdom assists more than strength.

The more you nourish the anxiety of the heart, quarrels, and cutaneous disorders, the more they increase.

The disinterested friend, who is affected with the joys and sorrows of another, is a medicinal cordial, the sanctuary of the heart, the delight of the eyes, the worthy receptacle of confidence.

Friends, who surround you in prosperity for the sake of interest, must be renounced ; their services must not be accepted, lest they prove ruinous.

Every one looking downwards becomes impressed with ideas of his own greatness : but looking upwards, feels his own littleness.

Idleness, excessive attachment to the sex, disease, attachment to country or place, fearfulness, want of self-confidence, and blind trust in the gods, prevent a person's rising to greatness, and justly expose him to contempt.

The rich wish to acquire that which they do not possess, to hoard up what they acquire, and to watch against its dilapidation.

That strength by which an enemy cannot be overcome ; that knowledge of religion which does not produce religious actions ; and those riches which are never enjoyed, are totally worthless.

He who does not govern his passions, lives in vain.

As a mound of earth raised by the ants, or the sand in the hour-glass, so religion, learning, and riches, increase only by degrees.

Before his appointed season a person cannot die, though thrown into the very jaws of death ; but when that time arrives, even a straw shall destroy him.

Greatness is not the fruit of birth, but of effort : it is not attained but by the greatest exertions ; whereas, to become insignificant costs no pains ; to raise a stone to the top of a mountain requires great labour, but it will descend with the utmost velocity.

Verbal instructions can be understood by all, even by irrational animals, but to understand a hint is a mark of real wisdom.

The thoughts of the heart may be gathered from the appearance of the body, from gestures, the motions of the eyes and feet, habits, words, and the countenance.

A wise man confines his anger within the bounds of his ability to defend himself ; regulates his friendship by the excellence of his friends ; and returns to each an answer suited to his question.

Attachments are founded neither on beauty nor on deformity, but on a taste perfectly unaccountable.

He who is free from covetousness, who is not soon angry, who possesses learning, who is ever constant at his post, and fearless in the execution of commands, is a proper person to abide in the houses of the great.

Kings, women, and climbing plants, love those who are near them.

Affection is known by these signs : by stretching the eyes to meet the person when afar off ; by smiling at his approach ; by kind and respectful enquiries ; by praising him in his absence ; by affectionate conversation, and by gifts.

He who speaks out of season, subjects himself to be despised or insulted.

A faithful servant must, even unasked, offer his advice in a moment of danger.

A wise and prudent man is not thrown into confusion by reproach ; but is like the flame, which, when stirred, ascends higher and higher.

The lustre of a virtuous character cannot be defaced, nor the vices of the vicious ever become lucid : a jewel preserves its lustre though trodden in the dirt ; but a brass pot, though placed on the head, still remains brass.

The excellency or the faults of conversation, of a horse, of an edge-tool, of a shastrü, of a musical instrument, and of an individual, depend upon those into whose hands they fall.

A wise hearer is not influenced by the speaker, but by the oration.

He whose friendship can bestow kingdoms, whose frown is death, and whose power is synonymous with victory, will preserve the splendour of his name.

Let no human being be despised, for who can tell how soon even the lowest may be raised.

He who breaks the command of the king, who offends a prostitute, or a cruel person, has embraced his own destruction.

The strong proclaim their power before their equals, not before the weak : the lion is incensed at the sound of the thunder, but not at the cry of the jackall ; the storm tears up the lofty pine, yet spares the tender reed.

Be not afraid of sounds till thou hast ascertained their cause.

Let not a servant, without permission, appropriate to himself the smallest trifle belonging to his master, except for self-preservation.

Riches obtained unjustly, or laid out improperly, soon vanish.

Let not a person be employed who delays to give an account of that which is entrusted to him; nor a kshūtriyū who carries a sword, nor an intimate friend, nor he who can offend without fear; nor a person to whom the employer is under obligation; nor the ambitious; nor the deceitful though their words are kind; nor those who, though they safely preserve what is acquired, are indifferent respecting the acquisition of more wealth; nor he who secretly exchanges his master's property; nor one destitute of wisdom; nor the greedy. Let a servant be first tried, and then employed.

A person of harsh speech is never loved: the deceitful have no friends.

He whose passions are not under controul, can never be virtuous; the covetous are destitute of all religion; the niggardly have no happiness.

The king whose counsellors are wine-bibbers, cannot retain his kingdom.

A king as a father must preserve his subjects from thieves, from his own officers, from their enemies, from his head-servants, and from his own rapacity.

Let not a virtuous man give himself up to sorrow on account of accidental mistakes.

A woman cannot be kept in due subjection, either by gifts, or kindness, or correct conduct, or the greatest services, or the laws of morality, or by the terror of punishment, for she cannot discriminate between good and evil.

An unchaste woman, a false friend, an insolent servant, and sleeping in a house containing a serpent, are death itself.

Let not him who has fallen into the hands of the cruel, trust to soothing measures, but rather put forth all his energy.

Let not a king invest his whole power, nor all his wealth, in the hands of any individual, so as to omit his own rigorous inspection.

It is of the essence of riches to corrupt the heart.

Let not the accidental faults of a real friend interrupt your friendship: the body, though it may contain sores, cannot be abandoned, and fire though it may have burnt down your house, is still necessary.

As medicine, though nauseous, must not be rejected, so a real friend, though unamiable, must not be discarded; but a vicious person, though ever so dear, as a limb in a state of mortification, must be renounced.

He is a wise man who is able to deliver another from misfortunes.

That employment is to be preferred by which a person may become more virtuous.

She deserves the name of wife who always approaches her husband with affectionate and submissive words.

He is a wise man whom the pious praise; we call those riches which do not puff up the mind; he is a happy man who has no thirst; we call that friendship which is not bought or influenced by outward circumstances; we call him an eminent person who is not subject to his passions.

He who never exercises his own judgment, but rests on the opinions of others, is a worthless person.

Secresy is essentially necessary to the success of all counsel. It is difficult to accomplish councils or plans which have been discovered,

Reunion to a person who has once violated the laws of friendship, resembles the birth of the crab, in which the parent dies.

Incorrect conduct, or a breach of friendship, or combatting with a person of superior strength, is the high road to death.

He is mistaken who supposes that the king is ever his friend.

Who is there that has not suffered from the sex ?

Whose honour has ever continued after he has become dependent on others ?

Who has ever escaped the net of the injurious ?

The goddess of prosperity seldom remains in the house of an ignoble person, or the goddess of learning in the house of the wicked ; the wife of the man incapable of procuring riches seldom continues faithful.

He who is never angry but through the excitation of some outward cause, is pacified as soon as the cause ceases, but not so the man who is naturally choleric.

Benefits, though heaped on the vicious, are fruitless ; but the smallest benefit, bestowed on the virtuous, produces a rich reward.

There is no happiness unmixed with misery.

A vicious, deceitful person, though at the approach of a friend he raises his hands as with joy, embraces him in his arms on his arrival, gives to him half his seat, weeps for joy, and makes the most moving and affectionate professions of respect and attachment, is like the hook baited with sweet paste : he has poison in his heart.

God has opened a way to the knowledge of every thing, except the heart of the vicious.

Who is not irritated by excessive importunity ?

Who is not pleased with riches ? Who is not learned in vice ?

The vicious have no friends.

An ascetic ought to treat both friends and enemies alike; but it is a great fault when the rich forgive injuries.

He ought to expiate his crime by death who desires the office of his employer.

Advice to the stupid produces anger.

As long as a person remains silent, he is honoured, but as soon as he opens his mouth, men sit in judgment on his capacity.

Let the traveller fainting on his journey take rest under a tree which contains both fruit and shade.

A person possessing both parts and power, receives no credit for either if he associate with the mean.

A king destroys his enemies even when flying; and the touch of an elephant, as well as the breath of a serpent, are fatal; but the wicked destroy even while laughing.

A foolish king, a weak child, and a person puffed up by riches, desire that which cannot be procured.

Should the virtuous remain near the vicious, the effects of the deeds of the vicious will fall upon the virtuous: the sea was put in chains, on account of its vicinity to the wicked Ravûnû.

The sweet words of the vicious, like fruit out of season, excite fear.

A person of low origin, by kind words, is soon persuaded to forgive an injury.

The learned say, Bear a thousand injuries rather than quarrel once; but if a quarrel be begun, use every possible means to gain the victory.

A propensity to begin groundless quarrels marks the ignorant.

Wicked ministers and servants are the first to advise unnecessary war, and the first to run away from the field of action.

We call that excellent council by which great things can be accomplished by small means.

Let every thing be done in its season, for to every thing there is a reaping time.

In the time of weakness, even under great injuries, shut up thyself like the turtle ; but when a fair opportunity is given, shew thyself terrible as the all-devouring serpent (kalū-sūrpū).

A council destitute of old men is unworthy of the name ; but that wisdom is to be preferred which makes the young old.

Youth, beauty, life, prosperity, and love, are inconstant as the union of straws on a rapid current.

As a thief when seized is beaten all the way to prison, so the strokes of death fall on men in perpetual succession.

The allotted days and nights of human life, like a current down the sides of a mountain, pass away not to return.

Union even with the body is a broken one : need we wonder then, that no union on earth is indissoluble ?

Our stay on earth resembles that of a traveller for the night : therefore sorrow for any thing on earth is unreasonable. The best remedy for worldly anxiety is indifference.

He who is subject to his passions will find the world even in a hermitage ; but he who is free from worldly desire, finds a hermitage even in the city.

He who purifies himself in the river of a subdued spirit, the waters of which are truth, its waves compassion, and its shores excellent temper and conduct, will be liberated from this world ; but liberation cannot be obtained by any outward observances.

Human life is made up of birth, death, decrepitude,

disease, pain, fear, calamity; in liberation from this consists true happiness; but deliverance from earth [earthly care] is excessively difficult, and only to be obtained by union to the pious [ascetics].⁷

SECT. XLVII.—*Works of an Historical Nature.*

Though it be a fact, that the Hindoos have not a single work on General History, yet they have many works, especially among their poems, which may be called historical. The greater part of the pooranūs contain fragments of history, mixed, indeed, with much fable; but, were these fragments collected and arranged, there can be little doubt but that we should know much more than we do at present of this ancient people. The author here presents a list of those works, the contents of which may entitle them to be placed under this head:

• Almost all the pooranūs.—The Ramayñnū, by Valmēṇṇee.—The Ūdbhōtū-Ramayñnū, by ditto.—The Ūdhwatmū-Ramayñnū, by Vjasū-Dévū.—The Mūhabha-

⁷ Mr. Colebrooke, in his very ingenious Introductory Remarks to the Sāṅskritū edition of the Hitopūḍēshū, printed at the Serampore press, has these Remarks on the Pūñchū-Tūñtriū: “In the concluding line of the poetical preface to the Hitopūḍēshū, it is expressly declared to have been drawn from the Pūñchū-Tūñtriū and other writings. The book thus mentioned as the chief source from which that collection of fables was taken, is divided into five chapters, as its name imports: it consists, like the Hitopūḍēshū, of apologies recited by a learned brāhmīn named Vishnōo Shūrmā, for the instruction of his pupils, the sons of an Indian Monarch; but it contains a greater variety of fables, and a more copious dialogue, than the work which has been chiefly compiled from it; and on comparison with the Persian translations now extant, it is found to agree with them more nearly than that compilation, both in the order, and the manner, in which the tales are related.”

rūtū,^z by ditto.—The Shrēē-Bhagūvūtū, by ditto.—Maghū, a poem by various learned men employed by king Maghū.—Rūghoo-Vūngshū, by Kalēē-Dasū.—Noishūdhū, by Shrēē-Hurshu.—Bhūttee, by Bhūrtree-Hūree. Kiratarjoonēēyū, by Bharūvee.—Raghūvū-pandūvēēyū, by Vishwū-Nat'hū.—Nūlodūyū, by Kalee-Dasū.—Ūbhignanū-Shūkoontūlū. — Koomarū-Sūmbhūvū. — Unūrgū-Raghūvyū. — Malūtēē-Madhūvū.—Vasūvū-Dūtta.—Vēnēē-Sūngharū. — Parijatū-Hūrūnū. — Oosha-Hūrūnū.—Vikrūmorvūshēē. — Malūvee-Kagnee-Mitrū. — Moodra-Rakshūśū. — Ramayūnū-Chūmpōō.—Bharūtū-Chūmpōō.—Ūnirooddhū-Chūmpōō.

To enable the reader to form some idea of the Hindoos as historians, a table of contents of the Mūhabharūtū, the most historical of any of their shastrūs, is here inserted :

The first book contains accounts of—Poushyū, a king; Ootkūnkū, a sāge; Poulūnū, a giant, including the history of the sage Bhrigoo;* Astikū, a sage, and of the rise of the hydras; the birth of Gūroorū, the divine bird on which Vishnū rides; the churning of the sea of milk; the birth of the horse Oochchoishrūva which Indrū obtained at the serpent sacrifice offered by Jūnūméjyū; the race of Yoodhisht'hirū; the birth of many different kings; the birth of many heroes; the birth of Vyasū; Dēvū, the (*holly*) source of the incarnations of Yoodhisht'hirū and his brethren; the names of the gods from

* Mūha signifies great, and Bhūrūtū is the name of one of the ancestors of Yoodhisht'hirū. Vyasū, to whom this work is ascribed, living in the age of Ramū, that is, in the trēta yōgū, yet the events celebrated in this poem took place in the kūlee yōgū, and Yoodhisht'hirū, Krishnū, and the rest of the personages found here, are all acknowledged to be persons living in this last period.

whom these incarnate persons sprung; the rise of the doityūs, danūvūs, yūkshūs, nagūs, serpents, gundhūr-vūs, the birds, and many other beings; the birth and journey to heaven of Kūnwū, a sage; the birth of Bhēeshmū who forsook his kingdom and became a brūmhūcharēē; the preservation of his brother king Chitrangūdū, and, after his death, the gift of the throne to another brother Vichitrūvēryū; * the birth of Yūmū, under the curse of the sage Ūnimandūvyū; the births of Dhritūrashtrū and Pandoo; the journey of the Pandūvūs to Varūnavūtū, where Dooryodhūnū seeks to destroy the Pandūvūs by blowing them into the air while asleep; the consultation of Dooryodhūnū and his friends respecting the quarrel with the Pandūvūs; the entrance of Yoodhisht'hirū and his friends into a forest,^b where they meet a female giant, named Hirīmva, and whose brother is destroyed by Bhēēmū; the birth of Ghūtotkūchū, a giant;

* It appears necessary here to give some account of the family whose quarrels form the principal subject of the Mūhabharatū: by the widow of Vichitrūvēryū, Védū-Vyasū [the account of this mēn's own birth is indescribably obscene] had two sons, Dhritūrashtrū and Pandoo, and by the slave girl of this widow another son, Vidooiū. Dhritūrashtrū had one hundred sons, beginning with Dooryodhūnū; and Pandoo (or rather five gods under his name) had five sons, Yoodhist'hīrū, Bhēēmū, Urjoonū, Nūkoolū and Sūhū-Dévū. The capital of the kingdom which belonged to this family was Hūstina-poorū. After Vichitrūvēryū had retired to the forest, Bhēeshmū, the elder brother, lived for some time, and presided over the education of the hundred sons of Dooryodhūnū. Soon, however, quarrels arose in this large family, which induced Dooryodhūnū to give five small districts to the Pandūvūs for their portion. Dooryodhūnū afterwards won these towns, at dice, and, according to the stipulation, the Pandūvūs embraced the life of hermits for twelve years; but at the expiration of this term, through their friend Krishnū, they asked for five other towns; which Dooryodhūnū refused, declaring that they should have nothing from him but what they conquered. This led to the war, which ended in the triumph of the Pandūvūs.

^b While young, they fled from Dooryodhūnū, and remained for some time concealed.

the meeting of Védū-Vyasū and the Pandūvūs; the journey of the Pandūvūs to the house of a bramhūn at Ekūchūkra, agreeably to the command of Védū-Vyasū, where they become servants, without making known their rank; the destruction of Vūkū, a giant, by these servants; the astonishment of the villagers at the death of this giant; the births of Droṣṭpūdē,^c and her brother Dhrishtīdyoomnū; the journey of the bramhūns of the above house to Pūchalū, to be present at Droupūdē's marriage, where Ūrjoonū overcomes Ūngarāvūrnū, a gūndhūrvū, but afterwards cultivates his friendship, and from him obtains the histories of Vūshisht'hū and Oūrvū; the success of Ūrjoonū in archery over all the kshutriyūs, and his consequent marriage with Droupūdē; the success of Bhēmū and Ūrjoonū over Shūlyū, Kūrnū,^d and other kings, who wished to obtain Droupūdē; the suspicions of Būlūramū and Krishnū, that these servants, who displayed such amazing power, must be their friends the Pandūvūs; their journey to the sage Bhargūvū, to solve their doubts; the sorrow of the father of Droupūdē, that his daughter should have five husbands; the explanation of Védū-Vyasū, that as these five persons were descended from the gods, they might properly be called one; Droupūdē's marriage ceremony according to the form called doivū; the journey of Vidoorū, sent by Dhritūrashtrū to bring the Pandūvūs; present made to Vidoorū; interview with Krishnū; Vidoorū's residence at Khandūvū; the transfer of a small district by Dooryodhūnū to the Pandūvūs; the directions of Narūdū respecting the times when Droupūdē's five husbands

^c This woman, who makes so conspicuous a figure in this poem, was the daughter of Droopūdū, king of Pūchalū.

^d This king was so famed for liberality that the Hindoos now, when they hear of a liberal person, say, "What is that in comparison with the liberality of king Kurnū!"

should dwell with her; the histories of the giants Soondū and Oopūsoondū; Ūrjoonū's meeting in the forest with Ooloopēē, the daughter of Kouvūrū, a serpent, with whom he has familiar intercourse; Ūrjoonū's visits to various holy places; the birth of a son named Vūbhroovahūnū; fable of the five ūpsūras turned into turtles by the curse of a bramhūn whose devotions they had interrupted; their deliverance from the curse by meeting with Ūrjoonū; Ūrjoonū's interview with Krishnū at Dwarūka; his elopement with Soobhūdra, the sister of Krishnū; the birth of Ūbhimūnyoo, the son of Soobhūdra; the birth of Droupḍḍē's five sons, Shūtanēkū, Shrootūsénū, Pritivindhū, &c.; Krishnū and Ūrjoonū's play, in which one of them obtains a chūkrū, and a bow and arrow; Ūrjoonū's burning Khandūvū forest,^f and the preservation from the fire of Mūyū, a danūvū, and Tūkshūkū, a serpent; the birth of Sharūngēē, the son of Mūndupalū, a rishee.

The second book: the meeting of the Pandūvūs; the pride of Ūrjoonū at seeing such a splendid meeting of kings, &c.; description by Narūdū of the court of the gods called Dūshū-dik-palū,^g to correct Ūrjoonū's pride;

^e The family of Krishnū seems to have been eminent, in an uncommon degree, in all kinds of impiety. No wonder that the whole race was at last destroyed. The image of this woman is worshipped at the festivals of Jūgūnnat'hū, who is also distinguished as her brother.

^f Ūrjoonū set fire to this forest, at the request of the god Ugnee, that the god might eat the medicinal plants, in order to cure him of a sufeit which he had contracted in eating too much clarified butter at a sacrifice by Mūrootū, a king, in which clarified butter had been pouring on the fire, day and night for twelve months, in a stream as thick as an elephant's trunk, till poor Ugnee could eat no more.

^g The Hindoos believe that the universe is surrounded and guarded by ten gods, called Dūshū-dik-palū.

the commencement of the *rajūsōōyū* sacrifice by the *Pandūvūs*; the killing of king *Jūrasūndhū* by *Bhēēmū*; liberation by *Krishnū* of the kings whom *Jūrasūndhū* had imprisoned in a cave; subjugation by the *Pandūvūs* of all the kings who refused to pay tribute; the arrival of other kings at the sacrifice; the presenting the garlands and the sandal wood to the kings; the grief of *Dooryodhūnū* at the sight of the grandeur of the assembly, and the preparations for the sacrifice; the ridicule passed upon him by *Bhēēmū*; the challenge which *Dooryodhūnū*, to be revenged on the *Pandūvūs*, sends to *Yoodhisht'hirū*; preservation of *Droupūdē* from *Dooryodhūnū* by *Dhritū-rashtrū*.

The third book: the journey of *Yoodhisht'hirū* and his family into the forest after having lost his all, by playing at *dice*,^h when all the people of the city follow them; of the worship *Yoodhisht'hirū* paid to *Sōōryū* in order to obtain in the forest food, fruits, roots, and the protection of the *bramhūns*; *Vidoorū* driven away by *Dhritūrashtrū*, for interceding in behalf of *Yoodhisht'hirū*'s family; his visit to *Yoodhisht'hirū*; his being brought back by *Dhritūrashtrū*; the joy of *Kūrnū*, one of the generals of *Dhritūrashtrū*'s army, at being made acquainted with a

^h This game is sanctioned by the *shastrū*. *Yoodhisht'hirū*, first, lost his estates; then, in succession, all the riches in his treasury, his four brothers, and his wife *Droupūdē*. When *Droupūdē* was brought to be given up to *Dooryodhūnū*, he ordered her to sit on his knee, which she refused; he seized her by the clothes; but she left her clothes in his hands; and as often as he stripped her, she was miraculously clothed again. At length *Dhritū-rashtrū*, the father of *Dooryodhūnū*, was so pleased with *Droupūdē*, that he told her to ask what she would, and he would grant it. She first asked for her husband's kingdom; this was granted. She was permitted to ask other blessings, till all that her husband had lost was restored. *Yoodhisht'hirū* again encounters *Shūkoonee* at chess, and again loses all. After this, *Droupūdē* and her five husbands enter the forest.

plan to destroy the Pandūvūs; Védū-Vyasū's persuasions to Dhritūrashtrū and Dooryodhūnū to desist, and not to go into the forest; account of Brūmha's cow Soorūbhēc; the visit of Moitréyū, the sage, to Dooryodhūnū; his intercessions with the latter to bestow upon Yoodhisht'hirū a small estate, that he might not be compelled to remain in the forest; Dooryodhūnū's anger; the curse of the sage on Dooryodhūnū and Dhritūrashtrū; Bhēcū destroys Kirmēcūrū, a giant; the journey of Krishnū's family into the Pūnchalū country to see Yoodhisht'hirū, &c.; the anger of Krishnū at hearing of Dooryodhūnū's conduct towards Yoodhisht'hirū, his friend; Droupūdēc's weeping before Krishnū, and relation of their sufferings in the forest; Krishnū's promises of relief; Krishnū's destruction of Shoubhū, a king; Krishnū's bringing Soobhūdra and her son to Dwarūka, his capital; the arrival of Dhrishtadyōmnū, the brother of Droupūdēc, in the forest, who takes his sister and her five children to his house; the journey of the Pandūvūs into Dwōitū forest, where Yoodhisht'hirū meets with Yūmū; Bhēcū's interview with many kings in the forest; Védū-Vyasū's journey to see the Pandūvūs, when he gives Yoodhisht'hirū an incantation by which a person may become always successful at dice; the removal of the Pandūvūs into Kamyūkū forest; Ūrjoonū's journey to the heaven of Indrū, to procure the divine weapons by which he hoped to destroy Dooryodhūnū, &c.; Ūrjoonū's meeting with a fowler (an incarnation of Shivū), and their quarrel respecting who shall kill a giant they discover; the meeting of Ūrjoonū with the gods called the Dūshū-dik-palū; Ūrjoonū's arrival at the heaven of Indrū; his obtaining the weapons; the fears of Dhritūrashtrū and Dooryodhūnū at the intelligence; the interview of Yoodhisht'hirū with Vrihūdīshwū, a sage;

¹ Krishnū changed his capital from Mūt'hoora to Dwaruka.

Yoodhisht'hirū's grief; the history of king Nūlū; account of the excessive love betwixt Nūlū and his wife, so that they could not endure separation for the twinkling of an eye; Nūlū's entrance into the forest, and the perfect indifference manifested by his wife; Lomūshū's descent from heaven to see Yoodhisht'hirū; Ūrjoonū's return, and relation to Yoodhisht'hirū of his having obtained the weapons; Lomūshū's pilgrimage; account of the benefits to be obtained by visiting the holy places; the fruit which Lomūshū obtained from his pilgrimage; the pilgrimage of Narūdū and Poolūstyū; the magnificent sacrifice offered by king Gūyū; account of the sage Ūgūstyū; his eating Vatāpee, a giant; Ūgūstyū's journey home for the purpose of obtaining a son; account of Rishyūshringū; of Pūrūshooramū; the journey of the family of Krishnū to Prūbhasū, a holy place; account of Soukūnyū; Chyvūnū's entertaining Ūshwinēē and Koomarū with the juice of the somū plant at a sacrifice offered by Ūgūstyū; the resplendence of the body of Chyvūnū through the favour of Ūshwinēē and Koomarū; account of Jūntoo, the son of king Somūkū; Somūkū's obtaining a hundred sons by offering a human sacrifice (nūrū-yūgnū); account of the kite and the pigeon; account of Ūshtavūkrū; the dispute between Ūshtavūkrū and Vūndēē, son of Vūroonoo; the victory over Vūndēē by Ūshtavūkrū; the recovery of the father of Ūshtavūkrū, who had been overcome in play, and thrown into the water by Vūndēē, in order to be carried down to the hydras; account of Yūvūkrētū, a sage; of king Roivyū; of the journey of the Pandūvūs to mount Gūndhūmadānū; the visit of the Pandūvūs to the Narayūnū hermitage; their journey to mount Rūmvū; their visit to the Vūdūrēē hermitage; Droupādēē's dismissing Bhēcēmū to fetch some flowers from a pool in Kūdūlēcē forest, where he

meets with Hūnooman; the quarrel of Bhēēmū with the yūkshūs and rakshūsūs who guarded the pool; Bhēēmū's killing the giant Jūtasoorū; king Vrishūpūrva's visit to the Pandūvūs; the visit of the Pandūvūs to the Arshtisénū hermitage; the consolation imparted by Bhēēmū to Droupādēē respecting their recovering the kingdom; visit of the Pandūvūs to the hermitage Vūdürēē; their bloody contest with the rakshūsūs and yūkshūs; their meeting with Koovérū, the king of the yūkshūs, and the conclusion of a peace; Ūrjoonū's return from thence, and interview with his brothers; destruction of Nivatū-kūvūchū, a danūvū, and Kalūkéyū and Poulūmū, two giants, by Yodhisht'hirū; Ūrjoonū's shewing to Yoodhisht'hirū the weapons which he had brought from heaven; Narūdū's advice not to use these heavenly weapons, but the common ones; descent of the Pandūvūs from mount Gūndhūmadūnū; Bhēēmū's interview with a hydra as large as a mountain; the question put by the hydra; the threatening of the hydra to devour Bhēēmū unless he gave an answer; Bhēēmū's silence, and the hydra's swallowing him up; Yoodhisht'hirū's victory over the hydra, whom he compels to vomit Bhēēmū up again; the journey of the Pandūvūs into Kamyūkū forest, where they are visited by Krishnū, Narūdū, and Markūndéyū; account of king Prit'hoo; conversation betwixt Sūrūswūtēē and Tarkshūrshee, a sage; account of the Mūtsyū incarnation; Markūndéyū's visit to the Pandūvūs; his rehearsal of the pōoranūs; account of king Indrūdyoomnū,* of Dhoondhoomarū, a king; of Ūngira, a sage; conversation betwixt Sūtyūbhama, the wife of Krishnū, and Droupādēē; journey of the Pandūvūs into Dwoitū forest; the journey of Dooryodhūnū and others into a forest to engage in a sport called Ghoshū-yatra, where some gūndhūrvūs seize Dooryodhūnū and others, and carry them off; the success

* This king first set up the image of Jūgūnnat'hū in Orissa.

of the Pandūvūs in recovering them; Yoodhisht'hirū's sight of a deer in a vision, which intreats him to go into some other forest, as his family had eaten up almost all the game where they were; the removal of the Pandūvūs into Kamyūkū forest; conversation respecting measures and coins; Bhēēmū's rescue of Droupūdēē from the hands of Jūyūdrūt'hū, a king, and his victory over him; a long account of Ramū, similar to that in the Ramayānū; account of Savitrēē, the god who presides over the gayū-trēē; Indrū's assumption of the form of a bramhūn, in which he goes to king Kūrñū, and begs a pair of invaluable earrings from him; Indrū's gift of a weapon to Kūrñū which would infallibly kill the person at whom it was aimed; of the power of friction, as it appears in rubbing two pieces of wood together; Dhūrmū's visit to his son Yoodhisht'hirū; account of Vyasū-Dévū.

The fourth book: the journey of the Pandūvūs to Viratū, the residence of king Viratū; of the hanging up of their bows, arrows, spears, &c., like a dead body, in a tree in a cemetery;¹ their consultation how, in such a city, they may be concealed from Dooryodhūnū's spies; their agreement to become servants to king Viratū; Yoodhisht'hirū's resolve to become gamester to the king; Bhēēmū's to become his cook; Nūkoolū's to become his veterinary surgeon; Sūhū-Dévū's to be his herdsman; Ūrjoonū's (in conformity to a curse that had been pronounced upon him by Rūmbha), to become an herma-

¹ According to their agreement with Dooryodhūnū, they were to spend twelve years in the wilderness, and the last in a state of secrecy. Eleven years were expired, and they were now going into this town to spend the last year in secrecy. But they were afraid their arms might betray them: to prevent which, as well as to hinder them from being stolen, they tie them up as a dead body, knowing that in this case nobody would touch them.

phrôdite, and teach the king's children to sing and dance ; Droupûdêê's to be seamstress to the queen ; the taking off their accustomed garments, and, one by one, entering the king's palace, and hiring themselves as servants in these different capacities ; the attachment of Kêêchûkû, the queen's brother, to Droupûdêê, and his inviting her to his bed ; Droupûdêê's refusal, and warning to him, that she is the wife of five gûndhûrvûs, who, if he were to compel her to such an act, would certainly come and kill him ; his contempt of what either gods or gûndhûrvûs could do ; Droupûdêê's continued refusal ; Kêêchûkû's persuasions to his sister, the queen, to endeavour to persuade Droupûdêê ; the unsuccessfulness of this effort ; the promise made by his sister to send Droupûdêê to a certain room for some food, where he lies in wait to seize her ; her escape from him, and flight to a place where the king is sitting, and where her husbands are present ; her claim for protection ; Bhêêmû's anxiety to rise and be revenged on Kêêchûkû, but is prevented by Ūfjoonû, who tells him, that if they make themselves known they must again go into the forest for twelve years ; Droupûdêê's entreaty to Bhêêmû, to revenge her upon this fellow ; Bhêêmu's soothing address and entreaties that she would be patient a little longer ; her angry declaration that she will be revenged, and that she had rather spend twelve more years in the forest than not have him put to death ; Bhêêmû's instructions to Droupûdêê to appear to comply with the desires of Kêêchûkû, appointing him to meet her in such a room ; her compliance, with which Kêêchûkû is wonderfully pleased ; his preparation of a superb bed in this room ; Bhêêmû's entrance at night into this room, and his concealment till the arrival of Kêêchûkû, whom he murders, and then retires ; the noise in the city the next morning that the

gündhürvūs, Droupūdcē's supposed husbands, had' descended from heaven and killed Kēcchūkū; escape of the Pandūvūs from discovery; the search for Droupūdcē by those who were appointed to burn the body of Kēcchūkū, that they might burn her with the dead body: their destruction by Bhēmū, in a concealed dress; Dooryodhūnū's sending messengers to seek for the pandūvūs; the fruitlessness of this search; the information given to Dooryodhūnū by Trigūrttū, a neighbouring king, that the mighty warrior Kēcchūkū, king Viratū's famous commander, was dead, and that as Viratū had an incredible number of cattle, this was the time to plunder him; Trigūrttū's attempt to carry off the cattle from the north of Viratū's territories, while Viratū exposes himself to the greatest danger, in attempting to rescue them; Yoodhisht'hirū's suggestion to Bhēmū that they must rescue the kine, or be discovered, and their affairs ruined; their defeat of the enemy and the bringing back the cattle; the approach of the army of Dooryodhūnū, on the south, to plunder the country, where the son of Viratū was placed; the distraction of Viratū on account of the army's not having returned from the north; the maid-servant's (Droupūdcē) communication to the queen, that the hermaphrodite (Ūrjoonū), who taught the children to dance; was skilful in driving the chariot in time of war, as she had heard when she was in the family of king Yoodhisht'hirū; the mention of these words to Ūrjoonū, who, through fear, at first denies it, but at length confesses the fact; his entrance into the field against the army of Dooryodhūnū, in which were the renowned warriors Shūlyū, Kūrū, Dooryodhūnū, &c.: the strength of the army of Dooryodhūnū, all the sons of Kooroo,^m and which covered the whole country

^m A celebrated warrior

further than the eye could stretch ; the flight of the son of Viratū at beholding this immense multitude ; Ūrjoonū's bringing him twice back to the combat ; the suspicions of the invading army, that this intrepid charioteer, who, with a handful of people, projected the overthrow of such a prodigious army, must be Ūrjoonū risen up from concealment ; the suggestion that it could not be him, since the last twelve months were not expired ; the assertion of others that it must be him ; the inquiry whether the twelve months during which they were doomed to remain in concealment were expired or not ; the expiration of the time ascertained ; the consequent conclusion, that it must be Ūrjoonū ; the hesitation of the enemy ; observation of Kūrṇū, that Ūrjoonū had burnt Khandūvū forest (80,000 miles long) had prevented the escape of all the beasts, had overcome Indrū, the king of heaven, &c. ; the reproof of Dronacharyū, who urged, that it was unavailing to quarrel among themselves, that they were come to fight, that they could not now run away, and that it was impossible that such a prodigious army could be overcome by a single man ; the dispatching of Viratū's son by Ūrjoonū to the spot where they had suspended their weapons, tied up as a dead body ; hesitation of the youth, who, however, at length departs and brings them ; his astonishment at the boldness of Ūrjoonū ; Ūrjoonū's making himself known ; the youth's surprise, who asks where Yoodhisht'hirū, Bhēēmū, and the others are ; Ūrjoonū's answer, that they were all in his father's house, in such and such situations ; Ūrjūnoo's courageous combat, in which he cuts off the hands of some, the feet and heads of others, covers the whole plain with dead, and fills the rivers with blood, so that the dogs and jackalls swim in blood, and the birds of prey, sitting on the branches, drink blood from the stream ; Ūrjoonū's victory over all ; his

triumph; the marriage of Ūbhimūnyoo, the son of Ūrjoonū by his wife Soobhūdra, and king Viratū's daughter Oottūra.

The fifth chapter : further account of the war between the families of Yoodhisht'hirū and Dooryodhūnū; new preparations for war; Ūrjoonū and Dooryodhūnū's journey to Krishnū on the same errand, viz. to engage him on their side; Krishnū's secret inclination to the side of Yoodhisht'hirū, but, professing impartiality as a mediator, he informs both parties, that he will give his army^a to one side and himself to the other; Dooryodhūnū's choice of the army, and Ūrjoonū's of Krishnū; the quarrel betwixt Ūrjoonū and Indrū respecting the burning of Kandūvū forest belonging to Indrū; Ūrjoonū's victory over Indrū; the arrival at Yoodhisht'hirū's of Dhoumyū, the priest of Yoodhisht'hirū and Dooryodhūnū; the march of Shūlyū with his army to join Yoodhisht'hirū, his uncle, when, having by mistake gone to the quarters of Dooryodhūnū, and being entertained there, he is persuaded to join his forces to those of Dooryodhūnū; Shūlyū's apology to Yoodhisht'hirū for having joined Dooryodhūnū; the sending of Dhoumyū, the priest of the Pandūvūs, &c. to Dooryodhūnū; his conversation with Dhritūrashtrū, father to Dooryodhūnū, who inclines greatly towards an accommodation with the Pandūvūs, and sends the counsellor Sūnjyū to the Pandūvūs, whom he finds preparing for war; Dhritūrashtrū's fears on hearing this, so that he is unable to sleep; Vidoorū's encouraging advice to him and to his relations; Sūnjyū's report of what he saw at Yoodhisht'hirū's; Dhritūrashtrū's sorrow on hear-

^a This army consisted of 19,683 chariots, 19,683 elephants, 59,049 cavalry, and of foot soldiers 147,620. Total 246,035.

ing of Krishnū's union with the Pandūvūs; consolation afforded him by a discourse on liberation delivered by Sūnūtkoomarū, a rishee; Krishnū's arrival at Hūstina-poorū, as mediator between the two families; Dooryodhūnū's refusal to listen to Krishnū's pacific proposals; account of the marriage of Matūlee, a king; Galūvū's religious austerities; of the manner in which queen Vidoola governed her subjects; Krishnū's taking Kūrnū up into his chariot, and shewing him the disastrous consequences which would attend the war; Kūrnū's refusal to listen to him; Krishnū's report to the Pandūvūs that Dooryodhūnū, &c. refused to hear of pacific measures; their consultation with Krishnū, and preparation for war; the assembling of the armies; their number on both sides; Dooryodhūnū's sending a messenger to the Pandūvūs to enquire whether they would begin the action the next day; the number of the charioteers, horse-men, &c.; conversation between Būlūramū and Bhēeshmū, respecting Ūmva, a king's daughter.

The sixth chapter: account of the wooden bull made by Sūnjyūyū;^o the fears of the soldiers of Yoodhisht'hirū at the prospect of war; the combat, which continues for many days and nights successively; Ūrjoonū's being wounded; his despair of success, and his affliction at the war; Krishnū's endeavours by many arguments to revive his courage;^p the havock which Bhēeshmū makes among Yoodhisht'hirū's troops; the wise and fearless Krishnū's descent from his chariot; his driving away Bhēeshmū

^o Made to insure success in the war, in imitation of the bull liberated at the time of making the offerings to the manes.

^p It is highly probable, that the arguments here alluded to are the same as those detailed in the Bhūgūvūt-Cēeta.

with a cane; his reproof of Ūrjoonū for cowardice; Bhēcśhmū's being wounded by Ūrjoonū, who throws him down from his chariot.

The seventh chapter: Dronacharyū's^a appointment as commander in chief of Dooryodhūnū's army; Ūrjoonū's being driven from the field of battle by a number of mighty warriors; Ūrjoonū's destruction of king Bhūgū-dūttū, and of his elephant;^r destruction, by Jūyūdrūt'hū and other mighty warriors, of Ūbhimūnyoo, a son of Ūrjoonū's, about twelve years old; the destruction of Jūyūdrūt'hū and of seven ūksbouhinēcē of the enemy, by Ūrjoonū, filled with wrath; the search for Ūrjoonū by Bhēcēmū and others in the enemy's army; Ūrjoonū's destruction of all the mighty men of valour in Dooryodhūnū's army; the destruction of Ūlumbooshū, Shrootayoo, Jūrasūndhū, Somūdūttū, Viratū, Droupūdū, &c. all mighty warriors under Ūrjoonū; Dronacharyū killed, and also Ghūtotkūchū, the son of Bhēcēmū; the weapon called Narayūnastrū thrown by Ūslwūt't'hama upon Ūrjoonū.

The eighth chapter: Shūlyū's appointment by Kūrnū to be his charioteer; death of Tripoorū, a giant; quarrels betwixt Kūrnū and Shūlyū; Kūrnū nearly destroys Yoodhisht'hirū; the wrath of Yoodhisht'hirū and Ūrjoonū against Kūrnū; Bhēcēmū destroys Dooshasūnū and drinks his blood; Ūrjoonū destroys Kūrnū.

The ninth chapter; Shūlyū's appointment to the office of commander in chief; account of Koōmarū; also of various ceremonies; of fighting with chariots; destruc-

^a This man had been the teacher of all the chief warriors in both the contending armies.

^r This elephant could stride eight miles at once.

^s About 1,530,900 soldiers.

tion of Dooryodhünü's army; the death of Shūlyū by Yoodhisht'hirū; also of Shūkonee, a warrior, by Sūhū-Dévū; Dooryodhünü's flight, with the remnant of his army, from Ūrjoonū, and their hiding themselves in a pool of water covered with weeds; march of the Pandūvūs to the place where Dooryodhünü was secreted, where they insult and enrage him, till he rises from the water, and renews the battle; Bhēēmū and Dooryodhünü's engagement in single combat with clubs (gūda); Dooryodhünü's soliloquy, in which he realizes the spot where he is fighting as one of the holy places;[†] Būlūramu's repeating to him the blessings bestowed on pilgrims by these holy places, and especially by the Sūrūswūtēē; a great combat in which Bhēēmū breaks the thigh of Dooryodhünü with the gūda.[‡]

The tenth chapter: the return of the victorious Pandūvūs to their homes, Kritūvūrma, Kripacharyū, and Ūshwūt't'hama's visit to Dooryodhünü, whom they find covered with blood, his thigh broken, &c.; Ūshwūt't'hama's promise to Dooryodhünü, that he will not change his apparel till he has destroyed Dhrishtūdyoomnū, Droūpūdēē's brother, and all the Pandūvūs and their army, according to which he departs into the forest, and, sitting under a tree, perceives a crow destroying the nestlings of an owl, which brings to his mind the death of his father Dronacharyū; his approach to the Pandūvūs while asleep in their tents, when he sees a terrific sight, a giant in the

[†] This is one of those thousand contrivances common among the Hindoos to escape future punishment. Yet many who call themselves christians are equally superstitious: How many christians of the Armenian and other communions have taken up their residence at Jerusalem, thinking that they shall be more likely to obtain heaven if they die in the holy city.

[‡] In this Bhēēmū is said to have revenged himself upon Dooryodhünü for taking his wife Droūpūdēē on his knee.—See page 433.

form of Shivū; his prayers and flatteries to the god¹ Shivū, who banishes his fears; the entry of the three persons above-mentioned into the tents, where they kill Dhrishtadyomnū and all the sons of Droopūdū, while the rest of the Pandūvūs, through the favour of Krishnū, happening to be in another place, escape; the news of these deaths brought by Yoodhisht'hirū's charioteer; Droopūdū's grief for his children; he refuses food; Bhēemū's departure to slay Ūshwūt'hama with a gūda; the discharge of the ever-destroying instrument called Brūmhastrū by the latter; the interference of Krishnū, who perceives that by this instrument the Pandūvūs must infallibly be destroyed; Ūrjoonū's preventing, by another weapon, the Brūmhastrū from doing any mischief; Ūrjoonū's making a wound in the head of Ūshwūt'hama, from whom he takes a jewel, and comforts Droupūdē by presenting it to her.

The eleventh chapter: the Pandūvūs' visit to blind Dhritūrashtrū, who requests to take Bhēemū in his arms and embrace him; the putting in his arms an iron image of Bhēemū; Dhritūrashtrū's perception of his fault in wishing to destroy Bhēemū, and, overcome with grief, his renunciation of the world; Vidoorū's advice and encouragement to him to indulge hope; the procession of Dhritūrashtrū and his family to the field of battle, where they weep over the slain; the mournful lamentation of Dhritūrashtrū's

* Dhritūrashtrū was incensed at Bhēemū for killing his son, and sought this method of revenge. Under pretence of honouring Bhēemū by embracing him in his arms, (the *fraternal hug*) he intended to squeeze him to death. Krishnū, aware of the old man's design, persuaded them to put an iron image of Bhēemū in his arms, which he squeeze to powder. This custom of unfolding in the arms is still practised by the Hindoos on meeting a friend who has been absent.

wife Gandharē over her son Dooryodhūnū; Dhritrāshtrū's anger and sorrow; the wives and other relations of the slain, led by Védū-Vyasū to the field of battle, where he points out the relatives of each; description of the females who lost their relations in the war; Kṛishnū's consolatory councils to Gandharē; the funeral ceremonies for Dhritrāshtrū's soldiers; the praises of her son poured out by Kontē, the mother of Kūrnū; Védū-Vyasū's discourse on the duties of kings, on complete emancipation, and on duties to the dead.

The twelfth chapter: Yoodhisht'hirū's execration of the world, and resolution, on contemplating the havock of war, and the destruction of his relations, to become a hermit; Védū-Vyasū's discourse, recalling to his recollection the duties of the kshūtriya as born to the work of kings, in which discourse, assisted by Kṛishnū and the rishees, by many modes of reasoning, he shews Yoodhisht'hirū the necessity of pursuing the work of governing, pleasant or unpleasant.

The thirteenth chapter: the exhortation of Bhēeshmū, the son of Gūnga, to Yoodhisht'hirū, to continue in the kingdom, and not to become a hermit; the consent of Yoodhisht'hirū; of presenting gifts; the benefits of liberality; the proper persons to whom gifts should be presented; the duties of the four casts; the future state of the person who has walked according to truth; the praise of cows and bramhūns; account of the prevailing religious ceremonies in different parts of Hindoost'hanū; Bhēeshmū's ascent to heaven.^y

^y Bhēeshmū died childless, and of consequence, according to the shastrā, ought to have gone to a very different place, but being a great devotee, he ascended to heaven, and to make up the deficiency of his having no son to

The fourteenth chapter: the histories of kings Śūmavūrttū and Mūrootū; an account of the method of managing kings' treasures; the birth of king Pūrēekshitū; preservation of Pūrēekshitū's life by Krishnū; war between Ūrjoonū and a number of kings' sons respecting the horse which Yoodhisht'hirū had liberated with the intention of making a sacrifice; account of the war between Vūbhroovahūnū, the son of Chitrangūda, a female serpent, and Ūrjoonū, in which the latter narrowly escaped with his life; account of the sacrifice at which Yūmū appeared in the form of an ichneumon.

The fifteenth chapter: Dhritūrashtrū's retiring from his home, and going into the forest with his mother as a hermit; Vidoorū's journey to comfort Dhritūrashtrū under the loss of his kingdom in the war with Yoodhisht'hirū; the errand of Koontē, the mother of Yoodhisht'hirū, to comfort Dhritūrashtrū; appearance of some of the relations of Dhritūrashtrū, who had been killed in war, assuring him, that they inhabited such and such heavens; that they were perfectly happy, and felt the utmost contempt of this world; the comfort derived by Dhritūrashtrū on hearing these things; Dhritūrashtrū's ascension to heaven, through the favour of the rishees, accompanied by his mother; Vidoorū's renunciation of the world, and journey to heaven; interview between Yoodhisht'hirū and Narūdū; Narūdū's prediction to Yoodhisht'hirū, that the race of Krishnū would soon be destroyed.

The sixteenth chapter: destruction of the whole race of Krishnū, by a curse of a bramhūn; Ūrjoonū's journey to Dwarūka to see Krishnū, whom he finds overwhelmed

present the daily drink-offerings in his favour after death, all other Hindoos are commanded to do this once a year, in the name of Bhīṣhmū.

with distress about his family; the funeral ceremonies performed by Krishnū for his father; Ūrjoonū's gathering the remnant of Krishnū's family into the palace in Dwārūka, where the women die; Ūrjoonū's reflections upon all these disasters; upon the decay of his own body; his sorrow, his contempt of the world, and becoming a dūndēē.

The seventeenth chapter: the kingdom renounced by Yoodhisht'hirū, Ūrjoonū, Nūkoolū, Sūhū-Dévū, Bhēmū, and Droupḍee, who go the great way; their interview with Brūmhū-pootrū [the god of the river of that name], in the form of a bramhūn, to whom Yoodhisht'hirū, &c. does great honour, giving him all their weapons; the fall of Bhēmū, Ūrjoonū, Sūhū-dévū, Nūkoolū, and Droupḍēē on the road;² the leaving of them by Yoodhisht'hirū, who goes forward.

The eighteenth chapter: the story of a dog which begins to follow Yoodhisht'hirū to heaven; the descent of the chariot of Indrū to meet the holy king; Yoodhisht'hirū's demand that the dog, who had put himself under his protection, should go with him to heaven, or that he himself would not go; the remonstrance of Indrū; Yoodhisht'hirū's determination not to go without the dog; Indrū's resistance; renunciation by Yūmū of the form of the dog, and his praise of Yoodhisht'hirū; ascent of the latter; the discovery of different hells made to him by the messengers of Yūmū, where he sees many of his relations who had been killed in the war; their addresses to Yoodhisht'hirū, who is deeply affected by their sufferings;³

² On account of the excessive cold on mount Himalāyū.

³ The reason why the "holy" Yoodhisht'hirū was thus terrified with the sight of hell before he enjoyed heaven, is thus told by the Hindoos: Dro-

his departure from those parts; his bathing in Mūṣa-kinēē, the name assumed by Gūṅga in heaven, where he renounces the human shape, and enters upon the enjoyment of the fruits of all his religious actions.

SECT. XLVIII.—*On Geography.*

The Hindoos have not been wholly inattentive to this subject; but as nothing but actual observation could make them acquainted with the surface, contents, and dimensions of the globe, and as their laws and institutions very much discourage the disposition to travel, as well as the translation and perusal of the enquiries of other nations, they have consequently, in this department of knowledge, completely failed. The geography of the pooranūs is utterly contemptible; and the descrip-

nacharyū was so formidable a warrior, that the Pandāvūs had no hopes of gaining the victory unless they could cut him off; but he threw his arrows so quick, that none of the warriors could come near him. Krishnū at length thought upon a contrivance worthy his immaculate character. Dronacharyū had a son named Ushwūt't'hama, to whom he was much attached; and Krishnū reflected, that if he could throw Dronacharyū off his guard, by filling his mind with sorrow, the enemy would be overthrown. He then caused it to be noised through the army, that Ushwūt't'hama, Dronacharyū's son was killed. The father refused to believe it; yet he declared that if Yoodhisht'hirū should say it was true, he would believe it. Krishnū pressed Yoodhisht'hirū to utter this falsehood, as it would ensure success to their affairs; and, in case of extremity, the shastrū had declared it lawful to employ falsehood. Yoodhisht'hirū positively refused, but was at length persuaded by the entreaties of Krishnū, Urjoonū, &c., who told him the assertion would not be a lie, for that an elephant of Dooryodhūt'nūs, named Ushwūt't'hama, had actually been killed in battle. Dronacharyū was so overcome when he had been thus brought to believe the news, that Urjoonū soon dispatched him; which completely changed the face of affairs. On account of this falsehood, Yoodhisht'hirū, in going to heaven, was shocked by a sight of the torments of hell. Where did Krishnū the father of this lie, go?

tion of different countries found in the astronomical works, though more correct, yet is too confined to be of the least use, either for instruction, or for the purpose of trade and commerce. The Hindoos sometimes amuse themselves by forming maps of the earth, according to the pooranūs as well as the astronomical works; but neither these maps, nor the descriptions contained in the shastrūs, are introduced into schools; nor do lectures or a course of reading on Geography, Astronomy, or History, constitute any part of the public education.

The reader will find in the fifth page of our third volume a description of the earth according to the pooranūs; the author begs leave now to add another description, translated from the Shūptēc-Sūmbhédū.

Ungū extends from Voidya-Nat'hū to the extremity of Boovūneshū;—Būngū from the sea to the Brūmhū-pootrū;—Kūlingū from the east of Jūggūnnat'hū to the north bank of the river Krishnū; many vamacharēes reside in these parts;—Kérūlū from Soobrūmhūnyū to the temple of Jūnarddūnū, in which country the benefits of religious ceremonies are soon realized, as it contains the holy places Raméshwūrū, Vūnkūtéshū, and Hūngshū-kérūlū-vadhūkū;—Sūrvéshū (in Kérūlū), from Ūnūntū-sénū to Būllū;—Kashmere extends 400 miles, from Sharūda-mūhū, to the extremity of Koonkū and Dérhū;—Kamū-roopū comprizes, on mount Gunéshū, Kolésh-wūrū, Shwétū-giree, Tripoora, and Nēēlū-pūrvūtū;—Mūharashtrū or Kūrnatū, including Oojjūyinee and the holy place Marjarū, extends from Tripūnchūkū to Kolapoorū. Andhrū includes all the country from the south west of Jūggūnnat'hū to Brūmūṛa. Sourashtrū extends from Hingoola to Jambūkū by the sea-side on the west of

Konkūnū ; after this is Goorjjūrū. Between Shrēē-shrāilū and Cholésū is Troilingū, in which country learning and abstraction of mind are pursued by many. The country extending from Soorambika to mount Mūlūyū is called Mūlūyana, in which dwell many who practise many superstitions by incantations. Kūrnatū extends from Vamū-Nat'hū to Shrēē-Rūngatūvinéshwūrēē, the inhabitants of which country live in plenty. Ūvūntēē extends from the river Tamrūpūrnēē to the top of mount Shoiladree, and contains a famous image of Kalēē. The country lying between Mūha-Bhūdrū-Kalēē in the east, and Ramū-Doorga in the west, is called Vidūrbū. Mūroo^b reaches from Goojjūrū eastward to the south of Dwarūka.^c From Konkūnū southwards to the western bank of the river Tapēē, the country is called Abbēērū. Malūyū, extending from Ūvūntēē eastward to the north of Godavūrēē, is a fine country, very productive in corn. Between Dravirū and Troilingū is a country called Cholū, the people of which are famous for having long ears. To the west of Kooroo-Kshétrū and to the north of Cholū, from Indrū-Prūst'hū, extending 480 miles, is Pūnchalū, the people of which country are very robust and spirited. From Pūnchalū to the south-east of the country of the Mléchchū, is Kambojū, famous for fine horses and excellent horsemen. Viratū is bounded on the north by Voidūrbhū, on the south by Indrū-Prūst'hū, and on the east by Mūroo. Pandyū is bounded on the south by Kambojū, and on the west by Indrū-Prūst'hū. From the river Gūndūkēē to Chūmparūnyū is the country Vidéhū-Bhōōmee. From Kambojū to the east of Mūha-Mléchchū is Valhēēkū, famous for its horses.^d Kiratū, a mountainous country, ex-

^b The desert.

^c At Dwarūka was Krishnū's palace, which is said to have been since washed away by the sea.

^d Perhaps the country now called Balk.

tendš, on the northern boundary of Kambojũ and Valhēekũ, to Ramũ-Kshétrũ. Vũkũgnanũ extends from the river Kũrũtoya to Hingoola, the inhabitants of which country are called Mũha-Mlēchchũ, or great barbarians. Khoorasanũ extends from Hingoo-Pēēt'hũ to Mũkshéshũ; the inhabitants are all Mlechchũs. Bhotũ extends from Kashmēērũ to the west of Kamũ-rōōpũ, and to the south of Manũsэшũ. On the south-east of Manũsэшũ is Chēēnũ (China). Amũrogũ, or Mũha-Chēēnũ (Great China) extends from Koilanēērũ to the source of the Sũrũyōō. Nēpalũ extends from Gũnэшwũrũ to Yoginēē. Shilũhũttũ (Sylhet), a mountainous country, extends from Gũnэшwũrũ to the sea. What is called Gourũ^c extends from Bũngũ to Bhoo-vũnэшũ: here learning is much cultivated. Muba-Koshũlũ is bounded on the east by Gokũrnэшũ, on the north by Aryavũrttũ, and on the west by Toilũbhoktũ: this formed the territory of the kings of the race of the sun. Mũgũdhũ extends from Vyasэшwũrũ to Prũkri-tyantũkũ: the southern part of Mũgũdhũ, that is, from mount Vũrũnũ to mount Gidhrũkōōtũ, is called Kēētũkũ, and the northern part, Magũdhũ: Kēētũkũ contains many vamacharēēs, and some atheists. Kēētũkũ was the capital of the Magũdhũ kings. On the north of Jũgũnnathũ is Ootkũlũ^f. Shrēē-Koontũlũ extends from Kamũ-Giree to Dwarũka. Mũroo is situated on the south of Shrēē-Koontũlũ; and on its north is Rinũ, the inhabitants of which are very robust. Konkũnũ extends from Tyũdũ to the sea, having in its centre Kotēē. Between the Brũmhũ-pootrũ and Kamũ-rōōpũ, lies Koikũyũ. To the south of Magũdhũ, and to the west of mount Vindhũ, is Shōōrũsēnũ. Kooroo lies on the borders of Hũstina-poorũ,^g to the south of Kooroo-kshétrũ, and to the east of

^c A part of Bengal.^f Orissa.^g Delhi.

Pūchalū. Singhūlū, a fine country, lies on the east of Mūroo, and on the south of Kamū-Giree. Poolindū lies to the east of Shilūhüttū (Sylhet), and to the north of Kamū-rōōpū. Kūtt'hū lies to the east of Gūnēsshwūrū, and to the north of the sea. Mūtsyū lies to the north of Poolindū and to the west of Kutt'hū. Mūdrū is situated between Viratū and Pandyū. Souvēcūrū, the worst of countries, lies on the east of Shōōrūsénū, and on the west of Kūntūkū. Lūlamū is situated on the west of Ūvūntēc, and on the south of Voidūrbhū. Vūrvūūrū extends from Maya-poorū to the north of mount Sūptūshringū. Soin-dhūvū, a mountainous country, extends along the coast of Lūnka to Mūkka. Thus are described fifty-six countries; but in the midst of these, innumerable other countries are found.

The author has also the pleasure of adding, from the pen of a young and esteemed friend, the translation of an extract from the Siddhantū-Shiromūnee, by Bhaskūrū, containing a *Geographical Description of the Earth* :

Lūnka is situated in the middle of the world. To the east of it lies Yūmūkotee; to the west Romūkū. Its antipodal region is Siddhee-poorū. On the south of Lūnka lies Vūrvū-Vanūlū, and on the north, mount Sooméroo. Those who are skilled in geography, have determined the situation of these places, which are respectively distant from each other one-fourth of the circumference of the globe. On Sooméroo reside the gods, and the divine sages who have attained perfection. The wicked and the doityūs are placed in Vūrvū-Vanūlū.

On whatever spot a man may happen to be, he considers himself as standing on the highest point of the

globe. Those who are in the four quarters appear to stand horizontally; those who are mutually antipodal, are seen like the shadow of a man in the water, with their heads turned from each other. Those who appear in a horizontal position, as well as our antipodes, are equally as secure as ourselves.

To the north of the salt-sea lies the island of Jūmboo, which occupies one entire hemisphere. This fact has been established by learned geographers. In the southern hemisphere are six islands and seven seas;^h namely, the salt sea, the sea of milk,ⁱ the sea of curds, the sea of clarified butter, the sea of sugar-cane juice, the sea of spirituous liquors, and finally the sea of pure water, beyond which lies Vūrū-Vanūlū. In the centre of the globe is Patalū, where the darkness is dispelled by the splendour which issues from the pearly heads of the hydras. There the ūsoorūs and the hydras remain; there the daughters of the hydras, of exquisite beauty, sport with each other, and there reside the immortals, enjoying the splendour of their own forms, brilliant as gold.

The second island^k is called Shākū, the third Shalmūlū, the fourth Koushū, the fifth Krounchū, the sixth Gomédūkū, the seventh Pooshkūrū. Each sea runs between two of these islands, and each island is situated between two seas. To the north of Lūnka lies mount Himalūyū; north of Hi-

^h The seas encircle the globe like a belt.

ⁱ From which was obtained the water of immortality, and from which arose Lūkismēē and the moon. On its banks reside Brūmha and the other dévūtas; and on its surface reposes Vishnoo.

^k Jūmboo-dwēēpū, though occupying half the globe, is reckoned only the first island.

malŷyŷ, Hémŷkétoo; and to the north of Hémŷkétoo, Nishŷdŷ, which extends to the sea. Northward of Siddhee-poorŷ, in succession, are the mountains Shringŷ-vanŷ, Shooklŷ, and Nēēlŷ. The country between Siddhee-poorŷ and Sooméroo is called Drounidéshŷ. That which extends northward from Lŷnka to Himalŷyŷ, is called Bharŷtŷ-vŷrshŷ; that between Himalŷyŷ and Himŷkétoo, Kinnŷ-rŷ-vŷrshŷ, and that between Himŷkétoo and Nishŷdŷ, Hŷree-vurshŷ. North of Siddhee-poorŷ, as far as Shringŷvan, the country is called Kooroo-vŷrshŷ; and, proceeding still northwards, the country between Shringŷvan and mount Shooklŷ, is called Hirŷnmŷyŷ-vŷrshŷ. Between Shooklŷ and Nēēlŷ, lies Rŷmyŷkŷ-vurshŷ. North of Yŷmŷkotee is Malyŷvan, and north of Romŷkŷ, Gundhŷ-madŷnŷ. This ridge of mountains reaches to Nēēlŷ and Nishŷdŷ. The country between Malyŷvan and Gundhŷ-madŷnŷ is called Ilavritŷ-vŷrshŷ; that between Malyŷvan and the salt sea, Bhŷdrashwŷ-vŷrshŷ, and that between Gundhŷmadŷnŷ and the sea, Kétoo-malŷkŷ-vŷrshŷ. On the mountains Nishŷdŷ, Nēēlŷ, Soogŷndhŷ, Malyŷ, Kérŷlŷ, and Ilavritŷ, the immortals partake of extatic pleasures.

Sooméroo is situated in the middle [of the island Jŷm-boo]. It is enriched with mines of gold and with precious stones; and is moreover the residence of the gods. The pooranŷ maintain, on the contrary, that Sooméroo is in the midst of the earth, and that the inhabitants of the world surround it like the encircling petals of the lotus. Around Sooméroo, towards the four quarters, are four other mountains, viz. Mŷndŷrŷ, Soogŷndhŷ, Vipoolŷ, and Sooparshwŷ, on which are four trees which serve to distinguish them, the kŷdŷmbŷ, the jŷmbŷ, the vŷtŷ, and the pippŷlŷ. From the juice which flows from the

jūmbōō, arises the river of that name;¹ the ground over which it passes is transformed into gold; and to partake of its delightful waters, the gods and the immortals forsake even the water of immortality. On these mountains are four forests, namely the excellent Chitrūrūt'hū (where the ūpsūrūs reside), Nündünū, Dhritee, (inhabited by the dévūtas), and Voibhrajū; on which are likewise four lakes, Uroonū, Manūsū, Mūharhūdū, and Shétū-jūlū, where, during the scorching heat of the summer, the gods resort; and, dallying with the goddesses, refresh themselves with the cool waters of the lakes. On the summit of Sooméroo are three peaks formed of gold, pearls, and precious stones, where the three gods, Brūmha, Vishnoo, and Mūha-Dévū reside. At the foot of these peaks reside the regents of the eight quarters, Indru, Vūnhee, Yūmū, Rakshūsū, Vūroonū, Vaoo, Koo-vérū, and Eeshū.

Vishnoo-Pūdē, or Gūnga, proceeding from the foot of Vishnoo, fell on Sooméroo; from thence, on mount Vishkhūmbhū, and from thence, on the head of Mūha-Dévū. Falling from the head of this god, in her descent, she became divided into four streams, and flowed through Bhūdrashwū-vūrshū, under the name of Sēēta; through Bharūtū-vūrshū, as Ūlūkū-Nūnda; through Kétoo-Vūrshū, as Vūnkshoo, and through Kooroo-vūrshū, under the name of Bhūdra. If any one, though overwhelmed with sin, hear the name of Gūnga, or desire, behold, or touch this goddess, or bathe in her stream, taste of her waters, pronounce her name, call her to recollection, or extol her, he instantly becomes holy; and he who is proceeding towards Gūnga, by that act enables his ancestors to over-

¹ A comment by Lūksmēē-Dasū adds, that the river Jūmbōo, after encircling Sooméroo, enters the earth at the foot of the tree from which it issues.

come the messengers of Yümü, and to ascend to the heaven of the gods.^m

Bharütü-vürshü has nine divisions, Oindrü, Küséroo, Tamrüpürnü, Gūbhūstee, Koomarika, Nagüncü, Sumyü, Varoonü, and Gandhürvü. Of these divisions Koomarika is occupied by those who regard the distinctions of cast; the other eight divisions are peopled with the ignoble who disregard cast. Bharütü-vurshü likewise contains seven mountains, Mühéndrü, Shooktee, Mülüyü, Rikshü-kü, Panee-patru, Sühyü, and Vindyü.

To the south of the equator is Bhōōrlükü; to the north of which is Bhoovü-lokü, and farther north Swür-lokü, or Sooméroo, a residence on which is bestowed as the reward of religious merit. In the air is Mühürlökü; above which is Jünü-lokü, where a seat is obtained only through the most exalted religious merit. Above these is Tüpü-lokü, and still higher Sütü-lokü.

When the sun first appears to the inhabitants of Lünka, it is mid-day at Yümü-kotee; at Siddhee-poorü, it is the hour of sun-set, and at Romükü, midnight. The quarter in which the sun rises, is the east; and the quarter in which he sets, the west. It has likewise been clearly ascertained, that Sooméroo is situated exactly at the north pole. The precise determination of the four quarters, can no where be obtained so advantageously as at Lünka. The calculations made from any other spot, by uncertain observation, are by no means so accurate. To those who

^m The shastrüs say, that the moment any one commences a journey towards Gūnga, his ancestors who are confined by Yümü invisibly accompany him, and enjoy the offerings which he daily presents to them while standing in the waters.

are situated at the equator, the two polar stars appear attached to the earth ; while all the other heavenly bodies appear to move over their heads in a circle like a jülü jüntrü.ⁿ To one advancing northwards or southwards from the equator, the heavenly bodies, as well as the polar stars, appear to ascend in the firmament. When any one proceeds to a distance from the equator, he passes into a certain degree of latitude ; this degree is ascertained by multiplying the number of yojünüs^o which he has moved from the equator by 365, the number of the degrees of latitude, and by dividing that sum by 4967, the sum of yojünüs on the circumference of the earth. By ascertaining likewise in what degree any one may be situated, he may calculate his distance from the equator by the opposite process. To the gods on mount Sooméroo, and to the üsoorüs on Jümboo, the two polar stars appear as though placed above their heads. The heavenly bodies appear to the üsoorüs in the south to move on their left, and to the gods in the north, to move on their right.

^r When the sun in its annual course continues for six months in the northern hemisphere, the gods on mount Sooméroo enjoy its rays, of which they are deprived when it passes into the southern hemisphere ; hence the doctrine that one year of mortals is equivalent to a night and a day of the gods. The pooranüs, to remove obstacles to the performance of religious duties, have altered the commencement both of the night and the day of the gods, by about three months.^p

ⁿ A circular machine for raising water.

^o Each yojünü is equal to five miles.

^p The shastriüs prohibit the investiture of a bramhün with the poita, the perforation of the ears, the dedication of ponds, temples, images, groves, wells, &c. as well as the performance of various other religious acts, during

The pitrees reside above the moon, and enjoy its delightful rays ascending from beneath. The new moon, when the sun is above their heads, constitutes their mid-day. The full moon is their midnight, and the first and third quarters of the moon, their morning and evening twilight.¹ Brümha, through his amazing distance from the earth, continually beholds the sun till the grand dissolution of all things. He reposes during one thousand yoogüs, and continues awake during the other thousand; hence 2000 yoogüs are equal to a day and a night of Brümha.

The circumference of the earth is 4967 yojñüs, and its diameter 1581 yojñüs, 24 ũngshüs.² The superficial content of the globe is therefore 7,853,034 yojñüs, obtained by multiplying the number of yojñüs on its circumference by the number which compose its diameter. For a proof of this, let any one calculate the superficial content of a ball in this manner; then covering it with a cloth, let him measure the cloth, and he will find both products to agree precisely. The superficial content which Lällü has calculated, is false and incorrect, and contrary to experience. My calculations differ from his; let the most learned pñdits, unbiassed in their judgment, decide be-

the night of the gods. According to the astronomical writers, the night of the gods commences on the vernal equinox, and continues to the autumnal equinox. But the pooranüs ignorantly place the commencement of this season on the 30th Asharhü (12th July), and continue it to the 1st Mazhü (12th January). This error Bhaskürü endeavours delicately to conceal. The pooranüs abound with the most flagrant astronomical and geographical errors. To cover these errors, while they published their own more correct calculations, the Hindoo astronomers ascribe the pooranüs to another yoogü.

¹ Hence a lunar month is equivalent to a night and a day of the pitrees.

² Sixty ũngshüs make one yojñü.

tween us. For if you divide a round ball into two parts, you will find that a piece of cloth of equal dimensions with the flat surface of the section will be insufficient to cover its whole surface. In order therefore to reconcile the product obtained by measuring a cloth which covers the whole surface, with that obtained by calculation, I find it necessary to multiply the diameter by the circumference.⁵

As men are continually passing from this terrestrial scene, their dissolution is called the daily *pralaya*, or destruction. At the termination of a day of *Brumha*, the *Bramhyupralaya* takes place, at which period every thing in the world possessed of animation is absorbed in *Brumha*. But when *Brumha* is himself annihilated, and when the whole creation is absorbed in the eternal *Brumha*, from whom it proceeded, the third, called the *praktikupralaya*, ensues. At the new creation, when all things proceed again from *Brumha*, to every one is assigned his station in the new creation according to the actions of merit and demerit which were attached to him before the dissolution of all things. The grand and final destruction, or *atyantikupralaya*, is confined to the *yogee*, who after having acquired that knowledge which like fire consumes acts both of merit and demerit, obtains liberation from this world, and is absorbed in *Brumha*.

In the universe are included, the earth, the mountains, the gods, the *danuvus*, men, the irrational creation, the planets, the stellar mansions, and the constellations, in their respective stations.

⁵ Lüllü appears to have maintained, that by multiplying the diameter into itself the sum of the superficial content would be obtained.

Those who are skilled in astronomical calculation have fixed the circumference of the celestial sphere at 1,871,206,920,000,000 *yojñūs*. Some maintain, that this is again encircled by another sphere, called the *Brūm-handū-kūtahū*, the measure of which there is no necessity for giving. The *pouranikūs*, in opposition to this system, only acknowledge that portion of the creation to exist which is visible to the eye. Whatever may be their opinion, we abide by the decision of those *pūndīts*, who are as intimately acquainted with the universe, as they would be with an *amūlukēē* fruit, which one may place in his hand, and behold on all sides. They have determined as above, the circumference of the celestial sphere, and they maintain that it extends as far as the rays of the sun extend. Whether this calculation of the sphere would have been esteemed accurate in any preceding *yoogū*, we cannot say; it certainly is a correct calculation of the extent of the sphere in this *yoogū*, and to it we adhere.

SECT. XLIX.—*Works on the Military Art.*

The Hindoo sages did not permit even the military art to remain unexamined, and although their writings on this subject, if still extant, might contain little or nothing which could instruct the moderns, yet, as throwing some light upon the method of making war amongst so ancient a people, they would be very interesting.

The works on the art of war are called *Dhūnoor-védū*, from *dhūnoosh*, a bow, and *védū*, science. None of these works, however, are at present to be found among the learned men at Bengal, but allusions to the method of making war are scattered up and down in the different

poṣṭranũs, from which the author has selected the following facts :

From various parts of the Hindoo history it is very certain that the Hindoo kings led their own armies to the combat ; and that they were prepared for this important employment by a military education ; nor is it less certain, that many of these monarchs were distinguished for the highest valour and military skill.

In the march of the army, the ensigns were carried in front ; then followed in succession the foot-men, those armed with shield and spear, the bow-men, men armed with clubs and bludgeons, the horse, the warriors on elephants, those in chariots, on camels, on oxen, then again a body of infantry, the musicians, the water-carriers, and lastly, the stores on carriages.

The troops were thus arranged : a circle of foot-men surrounded one division containing all the different kinds of warriors, in which were interspersed chariots, with charioteers famous for their prowess. Another division of the army was formed into the shape of the bird Gũroorũ ; another into that of a half moon ; others into the form of the lion or the tyger ; another into a line of single warriors ; another into the form of a carriage, or the lily, the mũkũrũ, a giant, a gũndhũrvũ, a bull, &c. He who died in front of the battle, was promised heaven. On commencing the contest, each side interchanged certain expressions of abuse.

During an engagement, many different modes of warfare were pursued, such as, single combat ; chariots-en-

gaging with chariots; horsemen with horsemen; footmen with footmen, &c.; fighting without order; with various weapons, in ambuscade; under invisible forms; under other shapes. Arrows were often discharged so rapidly as to fill the air with them, and to cause one arrow to drive forward another. After the men belonging to the opposing circles had been destroyed or dispersed, the central charioteers engaged, when the archers first sought to pierce the horses, or the charioteer, or to cut the bow-strings, or to pierce the flag at the top of the chariot.

For the protection of one chariot, a thousand elephants are said to have been employed; for that of each elephant one hundred horsemen; of each horseman, ten bow-men; of each bow-man, ten soldiers with sword and shield; of each foot-soldier, three others, one on each side and one behind.

It was contrary to the laws of war to smite a warrior overcome by another; or one who had turned his back, or who was running away; or one fearful; or he who had asked for quarter; or he who had declined further fighting; or one unarmed; or a single charioteer who had alone survived in the engagement; or one deranged; or females, children, or old men.

The Hindoo war-chariots, made of gold, silver, iron, or wood, and ornamented with various devices, had one, two, or even a hundred wheels. Some of them contained as many as a hundred apartments; they tapered upwards in the form of a steeple, on which were placed flags, cows' tails, and bells. On these flags were painted the bird Gūroorū, or Shivū's bull, Hūnooman, the kovi-

¹ The chariot of Sōōryū (the sun) is represented as having but one wheel.

darū,^u the lion, the mūkūrū, a fish, a serpent, an alms'-dish, seven palm trees, lightning, or a tyger.

The Hindoo soldier wore a turban, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which were suspended a number of small bells. Their coats of mail, made of wire or leather, are said to have been impenetrable.

Some combatants were famous for discharging arrows very rapidly, or to a vast distance, or with a force sufficient to pierce a mountain. Others were said to possess a strong and never-failing grasp; or to be able to use the bow either with the right or with the left hand. Honours were conferred on those who never turned their back in an engagement, who manifested a contempt of death, who despised fatigue as well as the most formidable enemies, who had been found invincible in every combat, or had displayed a courage which increased like the glory of the sun advancing to meridian splendour.

He who engaged in single combat was called Urdhūrūtee; he who combated with hundreds of chariots was called a Rūtee, with thousands, an Ūtee-rūtee, with ten thousands, a Mūha-rūtee; while the charioteer who overcame footmen, wrestlers, spear-men, bludgeon-men, &c. was called Rūt'hū-yōōtūpū-yōōtūpū.

The following were considered as evil omens on going to war: a storm at the commencement of the march; an earthquake; the implements of war dropping from the hands of the soldiers; vultures passing over the army,

^u *Bauhinia*, several species. This was the flag used by the Hindoo kings of the race of the sun.

and making a screaming noise; the rays around the sun becoming red; the moon's appearing as small as a star before an engagement; a crane, a hawk, or a vulture seen walking near the army, the howling of shakals; the descent of a vulture on the flag of a chariot; the falling of a thunderbolt, or fire from heaven; darkness filling the four quarters of the heavens; the passage of a cow, or a deer, or a bramhūn, on the left of the army, or of a shakal on its right; the carrying to the right of the army a corpse or a pan of water; the falling of blood from the clouds; the sight of a female beggar, with dishevelled hair, dressed in red, in the front of the army: the starting of the flesh on the left side of the commander in chief; the weeping, or turning back of the horses, when urged forward; dreadful thunder when the sky was calm; the clouds appearing red, &c.

In these early ages, the bow was the principal instrument of war: and hence much is said of it in the history of the Hindoo wars: and, as every thing described by the poets must have a divine origin, therefore—from one bamboo the god Brūmha made three different bows: from the end nearest the roots he formed that called Pinakū, which he gave to Shivū; from the second part of the bamboo, the Kodūndū, given to Vishnū, to whom also the Gandēēvū was also presented, but Vishnū gave this bow to Pūrūshooramū, and he with it destroyed the kshūtryūs in twenty-one different engagements. It afterwards came into the possession of Ramū, of Indrū, and of Urjoonū; the last of whom destroyed with it all the race of Dooryodhūnū, and conquered the world.

Bows made with deers' horns were called Sharngū; those containing seven joints of the bamboo, Śūptū-Tarū,

and those made with ivory, Gūjū Dūntū. The bow was three cubits and a half or four cubits in length, and the two extremities were of the same thickness : its excellence consisted in its strength ; in its having many knots ; in its being impenetrable to the point of an arrow, or to the edge of a sword ; in its preserving its strength after being used for a long time together. Some bows were painted at the back, others had small bells fastened to them ; others a chamūrū ;* others were set with jewels, and others had small flags appended to them. The bow-strings were made of nerve, the bark of trees, silk, gold thread, &c. The bow was preserved in boxes made of cane, or in cloth : Shivū used to place his in the skin of a snake.

To prevent injury from the bow-string, two thimbles made of leather or metal were worn, the one on the first and the other on the second finger of the right hand ; and to prevent the bow from rubbing off the skin, a leathern sleeve, called godha, was worn on the left arm.

Arrows, about two cubits long, were made of reeds, iron, &c., painted with different ornaments ; pointed with iron, steel, or diamond, and mounted with the feathers of the crane, the osprey, the vulture, or some other bird : the point of some resembled a half moon, others had a single point, and others were of various shapes. Besides the common bow for arrows, they used a cross-bow to discharge bullets. The bullets discharged from the bow of Bhūrūtū were each 6400 pounds in weight : so says the Ramayñū.

* The quiver was made of skin, as deep as three-fourths of the arrow, and was slung on the back by a leathern

* The tail of the cow of Tartary.

girdle. The gods sometimes gave to eminent sages quivers containing an inexhaustible store of arrows, some of which had the faculty of returning again to the quiver after they had done their office.

A youth was first instructed in the method of untying the bow, of anointing it, &c. He frequently exercised himself by tossing up his bow and catching it again, and by pulling the string of the bow first with one hand and then with the other. He was taught to be skilful in taking his aim, in wielding the bow on all sides, so as to keep off the arrows of the enemy, and in producing the twang of the bow.* A good archer drew his bow, at arm's length, till the extremities met, and till the string reached his ear, before he discharged the arrow. Two or three strings were attached to one bow, lest one should break.

The Hindoos also fought with clubs, which are about the length of both arms, and almost the thickness of the body. He who was able to wield the club so as to keep off blows, or any thing thrown at him, was deemed perfect in this art; and he also was commended who held his club with a never-failing grasp, and who repeated his blows rapidly and with a powerful force. It was deemed unlawful to strike with the club lower than the navel.

Among the exercises which fitted men for the toils of war, one was wrestling; to be expert in which, it was necessary that a person should be able to elude his antagonist by pacing round him in circles; to walk on his hands, and to pitch over his head. He was not to permit

* By the twang of many bows together, the shastrius say, enemies have sometimes fallen senseless to the ground.

his antagonist to throw him on his back, or to seize his foot; but he was allowed to kick, to strike with the fist, the open hand, or the head. When his antagonist was about to seize him by the neck, the wrestler was taught to raise his shoulders, and permit his neck to sink down between them. A third person was not permitted to interfere with the combatants. It is said, that a wrestler or a boxer sometimes beat all the extremities of his antagonist into his body, or broke his back, or tore him in two.

SECT. L.—*Of Works on the Arts, or the Shilpū shastrūs.*

The original work, Chūtooshūshtee-Kūla-Nirnūyū, by Vatsayūnū, is said to have been drawn from the original védū; but neither this work nor any other on the arts is to be procured in Bengal at present; though some fragments, said to be taken from the shilpū shastrūs, are found in the smritees and pooranūs.

Vatsayūnū mentions the following different professions, the origin of which he ascribes, first to Brūmha, and next to Vishwūkūrma: the dancer, the singer, the chārioteer, the musician, the tumbler, the elephant driver, the diver, the goldsmith, the blacksmith, the coppersmith, the joiner, the bricklayer, the shoe-maker, the weaver, the tailor, the mat-maker, the washerman, the dyer, the farmer, the servant who rubs the body of his master,² the confectioner, the milkman, the witch, the spy, the gamester, the physician, the prostitute, the thief, the juggler, the

² The body is rubbed by such persons to produce a pleasant sensation, which generally composes the person to sleep.

mimick, the conductor of festivals,^a the dresser,^b the warrior, the archer, the teacher of monkeys, bears, &c., the snake-catcher, the jeweller, the thatcher, the mason, the di-tiller, the basket-maker, the oil man, the hunter, the fisherman, the messenger, the cook, the bearer of burdens, the gardener, the sword-man, he who tries the qualities of things, &c. Vatsyñũ also mentions the arts of making necklaces, shell ornaments, pictures, earthenware, forts, boats, of digging wells, pools, &c.

Some instructions respecting husbandry, are found in the Jyotish-Sarũ, Sũngrũhũ, and the Tit'hee-Tũtwũ, which are communicated to those farmers who inquire of the bramhũns who have studied these works.

In the account of the casts in the succeeding volume will be found many particulars respecting the arts, to which the author begs to refer the reader.

SECT. LI.—*Of the Sũngskritũ Grammars,*
(*Vyakũrũũ.*)

These grammars are very numerous, and reflect the highest credit on the ingenuity of their authors. Indeed, in philology the Hindoos have perhaps excelled both the ancients and the moderns. The first Sũngskritũ grammar, called Mũheshwũrũ, is fabulously attributed to the god Shiwũ; another called the Oindrũ, to Indrũ, and the Chandrũ to Chũndrũ. The grammar of Paninee is held in the highest estimation by the Hindoos generally, while the Moogdhũbodhũ stands lowest, though perhaps very unjustly.

^a In scripture language, "the ruler of the feast." John ii. 9.

^b A person employed in dressing dancers, players, images, &c.

The Moogdhūbodhū may be selected as a specimen of other grammars: it consists of more than eleven hundred short Rules, termed shōōtrūs, wrought up to the highest degree of conciseness; the greater part of which consist only of one line, and some of not more than four or five syllables, which are followed by a comment termed Vri-tee. This grammar contains, first, what is called Sūndhee, viz. the Permutation of Letters. Secondly, Shūbdū, viz. Sounds: this includes substantives, adjectives, pronouns and participles, beginning with a definition of grammatical terms, throwing all those parts of speech together, and treating of their declensions as they end in the different letters, beginning with the vowels. Thirdly, Dhatoos, or Roots: this section, like all the others, begins with a definition of terms, goes through ten different conjugations, and then treats of causal, optative, and frequentative verbs, which though derived from the other dhatoos, are reckoned separate verbs. Nominal Vērbś, or verbs formed from substantives, adjectives, or other words, are included in this division. Then follow observations on the active and middle voice, concluding with directions respecting the tenses, as used with various conjunctions. Fourthly, Kritū, or the formation of substantives, adjectives, participles, &c., from dhatoos. The last division includes Strēētyū, or rules for the feminine gender; Sūmasū, or rules for compound words; Karūkū, or rules for the syntax of nouns, as governed of words in a sentence, and Tūdhitū, or the formation of patronimics, gentiles, abstract and concrete nouns, &c.

In the west of Bengal the Sūngkshiptū-Sarū is chiefly studied; in the midland parts, the Moogdhūbodhū, and in the eastern the Kūlapū. The Sarūswūtū is also in high estimation; and in some parts, the Soopūdmū grammar is studied by a few.

The price of written copies of the Moogdhūbodhū, if written with care, is about three roopees. Inferior copies are sold at one roopee and a half.

SECT. LII.—*Grammars still extant.*

The Paninee, by Paninee. — The Paninee-Sōotrū-Bhashwū-Vartikū, by Katyayñū. — The Paninee-Sōotrū-Vartikū, by Kashika-Dasū. — The Paninee-Sōotrū-Bhashyū, by Ūñütū-Dévū. — The Swürū-Mñjürēē. — The Chñndrika, by Ramū-Shūrmacharyū. — The Pñdū-Chñndrika. — The Siddhāntū-Chñndrika, by Ramashrūmacharyū. — The Vyākñrññ-Pñdū-Mñjürēē, by Hñrū-Dñttū-Mishrū. — The Vyākñrññ-Lūghoo-Vrittee. — The Vñihñdvoiyākñrññ-Bhōōshññ, by Hñree-Dēēkshittū. — The Voiyākñrññ-Bhōōshññ, by ditto. — A comment on ditto, by Prñsadū. — The Swürū-Voidikēē-Prñkriya, by Shakñtayññ. — The Oonadee, by Bhēēmū-Sénacharyū. — The Tñttwū-Bodhinēē, by Kashika-Dasū. — The Dñatoo-Prñdēēpū-Moitréyū, by Mitracharyū. — The Dhatoo-Pat'hū, by Paninee. — The Gññ-Pat'hū, by Bñrdhñmanñ-Oopadhyayū. — The Prñkriya-Koumoodēē, by Krishññ-Pñndittū. — The Prñkriya-Vyakhya, by ditto. — The Prñsadū-Koumoodēē. — The Mñnorñma, by Bhuttojēē-Dēēkshittū. — A comment on ditto, by Rñma-Nat'hū. — The Vñihñt-Shñbdéndoo-Shékhñrñ, by Hñreejēē-Dēēkshittū. — A comment on ditto, called the Chñdñst'hee-Mala, by Balñmñ-Bhñttū. — The Lūghoo-Shñbdéndoo-Shékhñrñ, by Nagojēē-Bhñttū. — The Pñribhashendoo-Shékhñrñ, by ditto. — The Mññjōōsha, by ditto. — The Mññjōōsha-Vyakhya-Kñla, by Balñmñ-Bhñttū. — The Pñribhasha-Vritteē, by Nagojēē-Bhñttū. — The Pñribhashéndoo-Shékhñrñ-Tēēka. — A comment on ditto, by

Koijüttü.—An account of this comment, by Nagojēc-Bhüttü.—A comment on the Pūribhasha, entitled Pūribhashart'hū Sūngrūhū-Vyakhya-Chūndrika.—The Koustoobhū, by Bhūttojēc-Dēekshitū.—A comment on ditto, entitled Prūbha, by Balūmū-Bhüttü.—The Bhashyū-Prūdēpū-Vivūūnu, by Narayūnū-Bhüttü.—The Vyakhya-Prūdēpū, by Nagojēc-Bhüttü.—The Koumoodē, by Bhūttojēc-Dēekshitū.—The Lūghoo-Koumoodē, by ditto.—The Mūdhū-Koumoodē, by Bhūrūd-wajū.—The Sarū-Koumoodē, by Shrēc-Dhūrū-Dūndē.—The Shūbdū-Rūtnū, by Hūrēc-Bhüttü.—The Bhōōshūnū Sarū-Dūrpūnū, by Hūrēc-Bhüttü.—A comment on the Voiyakūrūnū-Bhōōshūnū.—The Lūghoo-Bhōōshūnū, by Koondū-Bhüttü.—A part of the Prūkērnū-Prūakashū, by Hēlarajū.—The Gūnū Rūtnū-Mūhodūdhee, by Vūrdhūmanū-Oopadhyayū.—A comment on ditto, by ditto.—The Sarū-Sūngrūhū.—The Gnapūka-Vūlēc.—The Bhasha-Vrittee, by Poorooshottūmū.—A comment on ditto, by Srishtee-Dhūrū.—The Dhatoo-Gūnū-Nirnūyū, by Gepēc-Chūndrū.—The Dhatoo-Prūdēpū, by Moitrēyū-Rūkshitū.—The Dhatoo-Prūakashū, by Būlūramū-Pūnchanūnū.—The Prūbodhū-Prūakashū, by ditto.—A comment on ditto, by ditto.—The Prouhū-Mūnorūma, by Bhūttojēc-Dēekshitū.—The Vrittee-Sūngrūhū, by Nagojēc-Bhüttü.—The Lūghoo-Shūbdū-Rūtnū, by ditto.—The Shūbdū-Rūtnū-Tēeka, by Balūmū-Bhüttü.—The Gūnū-Sūmōōhū.—The Pūribhasha, by Sēcrū-Dévū.—The Kashūkritisnū, by Kashūkritisnū.—The Pisūlēc, by Pisūlēc.—The Shakūtayūnū, by Shakūtayūnū.—The Kootūnmashū, by Joinēdrū.—The Rūvee-Rūhūsyu, by Hūlayoodhū.

The Kūlapū, by Sūrvvūvūrmacharyū.—An enlargement of ditto, by Doorgū-Singū.—Another, by Poondūrēc-

kashū.—The Kūlapū-Chūrkhārēētū-Rūhūsyū.—The Kūlapū-Dhatoo-Sadūnū-Shūbdarnūvū.—The Kūlapū-Pūrishishtū-Tēēka, by Ramū-Chūndrū-Chūkhūvūrtēē? — A ditto, by Gopēē-Nat'hū.—The Katūntrū-Pūnjika, by Trilochūnū-Dasū.—The Katūntrū-Vrittee, by Vūrū-Roochee.

The Sarūswūtū, by Ūnoohōōtee-Swūrōōpacharyū.—A comment on ditto.—Another, called Poonjūrajū, by Poonjūrajū.

Sūngshiptū-Sarū, by Krūmūdēēshwūrū.—A comment on ditto, by Goyēē-Chūndrū.—Another by Hūree-Ramū.—Sūngshiptū-Sarū-Sūmpūt.

The Moogdhūbodhū,^c by Vopū-Dévū.—A comment on ditto, called Shūbdū-Dēēpika, by Govindū-Ramū.—Others by Bhūrūtū-Mūllikū, by Shree-Vūlūbhū, by Dēvēē-Dasū, by Mūdhoo-Sōōdhūnū, by Vidya-Nivasū, by Ramū-Tūrkkū-Vagēēshū, and by Ramanūdū-Kasēēswūrū.—The Moogdhūbodhū-Pūrishishtū, by ditto.—The Kūvee-Kūlpū-Droomū, by Vopū-Dévū.—A comment on ditto by ditto, and another by Ramū-Nyayalūkarū.—The Dhatoo-Tēēka, by Vopū-Dévū.—A work under the same name by Doorga-Dasū.

The Nūvyū-Vyakūrūnū, by Mūdūnū-Pūnchanūnū.—The Bhōōriprūyogū, by Kévūlū-Ramū-Pūnchanūnū.^d

^c An edition of this work, containing 311 pages, 12mo. has been printed at the Serampore press.

^d From Kévūlū, only, and Ramū; which means (expressive of a strong religious attachment) "Only Ramu," or "None but Ramū." Pūnchanūnū is merely a title. This person's name will be found in page 314, as the author of an astronomical work.

The Roopū-Mala.—The Bhavū-Singhū-Prūkriya.—The Soopūdmū, by Pūdmū-Nabhū.—A comment on ditto, by Vishnū-Mishrū.—The Dbrootūbodhū, by Bhūrūtu-Mūlikū.—The Saravūlēcē, by Krishnū-Vūndopadhyayū.—The Karika-Būlēē, by Krishnū-Mishrū.—The Soobodhinēcē, by ditto.—The Shēcēgrū-Bodhū, by Būlūramū-Pūnchanūnū.—The Mūhēcēbhūttee, by Mūhēcē-Bhūttū.—The Hoimū-Vyakūrūnū.—The Rūtnū-Mala.—The Shūbdū-Tūttwū.—The Gnanamritū.—The Prakritū-Kūlpūtūroo, by Ramū-Tūrkū-Vagēcēshū.—The Shūbdū-Bodū-Prūkashū, by Gūngēshopa-dhyayū.—The Doorghūtū-Tipūnēcē, by ditto.—The Karūkū-Chūkrū.—The Vūsoo-Dhatoō-Karika.—The Shoivū-Vyakūrūnū.—The Lūkarū-Vadū.—The Nirooktū.—The Shiksha.

In the Prakritū Language. The Prakritū-Lūnkēshwūrū, by Lūnkēshwūrū.

SECT. LIII.—Of the Sūngskritū Dictionaries,
(Koshū).

These works also do the highest credit to the Hindoo learned men, and prove how highly the Sūngskritū was cultivated in former periods. They are written in verse, with the meanings interspersed by the supply of other words. This intermixture of the text, with explanations, renders a pretty correct knowledge of the Sūngskritū necessary, in order to distinguish the original words from those given to ascertain the meaning.

Umūrū-Singhū has divided his dictionary into eighteen chapters, and arranged all his words under the following heads : heaven, patalū, earth, towns, mountains, forests,

and medical plants, animals, man, bramhūns, kshūtriya^s, voishya^s, shōōdrū^s, epithets of persons, qualities of things, miscellaneous, homonymous, words ending in different letters, indeclinables, and remarks on the genders. This arrangement is attended with this advantage, that such a dictionary becomes useful as a scientific work, as well as a vocabulary.

The work of Ūmūrū-Singū^c is almost universally consulted in Bengal, and the adjoining provinces; but the other dictionaries are seldom referred to except in particular cases, even where they are possessed. A great number of comments have been written on this work, among which are the Puḷū-Chūndrika, the Vyakhya-Roodrū, the Vyakhya-Prūdēpū, the Moogdhūbodhinēē, the Sarū-Soondūrū, the Pūdarṭ'hū-Koumoodēē, the Trikanḍū-Tivēkū, and four others by Nēēlū-Kunt'hū, Ramū-Tēkhū-Vagēeshū, Bhūrūtū-Mūllikū, and Rayū-Mookootū. The comments explain the words of the original text, give the grammatical rules for the words, and authorities from other works for the meanings which they affix.

SECT. LIV. *Dictionaries still extant.*

The Médinēē, by Médinēē.—The Rūtnū-Mala, by Hūlayodhū.—The Hoimū, by Hémū-Chūndrū.—The Trikanḍū-Shēshū, by Poorooshottūmū.—The Vishwū-

^c Umūrū-Singhū is supposed to have lived in the reign of Vikramādityū, about eight hundred and twenty-four years ago. He compiled his dictionary from several others. A very excellent edition of the Ūmūrū-Koshū, with an English Interpretation and Annotations, has been published by H. T. Colebrooke, Esq., and printed at the press of the Serampore Society of Missionaries. A written copy of the Umūrū-Koshū sells for three 100pees: it contains about one hundred leaves.

Prākashū, by Mūhēshwūrū.—The Umūrū-Koshū, by Ūmūrū-Singhū.—The Harāvūlē, by Poorooshottūmū. The Ūmūrū-Mala, by Ūjyū.—The Ūmūrū-tūtwū, by Vachūspūtee.—The Vūrnūdēshūnū, by Ootpūlinēē.—The Ūnadee Koshū, by Roodrū.—The Bhagooree.—The Rūbbūsū.—The Ūroonū-Dūttū, by Bopalitū.—The Hūddū-Chūndrū, by Shoobhankū.—The Dwirōōpū-Koshū, by Vyaree.—The Shūbdū-Mala, by Jūta-Dhūrū.—The Shūbdū-Rūtna-Vūlee, by Ekakshūrēē-Koshū.—The Bhōōree-Prūyogū.—The Drivyabhidhanū.—The Shūbdū-Chūndrika.—The Mūntrabhidhanū.—The Shubdarnūv, by Soobhootee.—The Shūbdū-Mūhodūdhee, by Dūndēē.—The Yadūvū.—The Dhūrūnee.

SECT. LV. *Of Translations from the Sūngskritū, and Works written in the dialect of India,*

Translations from the Sūngskritū are not numerous, compared with the vast multitude of works to be found in this language; and this is easily accounted for: the bramhinical system denies learning to all but bramhūns, and this order of men entertains the most perfect contempt for every thing written in the vernacular tongues. Still, however, it has been found necessary to meet the public taste, and to give imitations of some of the most popular works in the dialects derived from this, THE LANGUAGE OF THE GODS. Some persons have supposed, that the popular language of India is the Hindoosthanēē, but so far from this being the case, the Hindoosthanēē is no where the language of a single village of Hīndoos throughout the whole of Hindoosthanū, but every Hindoo dialect is derived from the Sūngskritū. We might go still farther, and say, that not a single Hindoo,

amidst all the millions in India, ever speaks the Hindoost'-hanēē as his mother tongue: it is only used amongst those Hindoos who have been or are connected with Mūsūlmans or Europeans. The author has obtained a list of popular works in some of the dialects of India drawn from the Sūngskritū, or written at once in those dialects, and here he begs leave to close this chapter, on the Literature of the Hindoos, and with it the present volume:

In Bengalee.—The Chūndēē, by Kūvee-Kūnkūnū, a bramhūn, a work relating to the wars of Doorga with the giants. These verses are recited for eight days together at some of the Hindoo festivals.—The new Chūndēē, and the Ramayūnū, by Ramanūndū-Tēērt'hū-Swamēē.

A poetical version of the Ramayūnū, by Krittēe-Vasū. Recitations of this work at the houses of the Hindoos sometimes continue for several days, when two or three hundred persons assemble each day.

The Mūhabharūtū, by Kashēē-Dasū, a shōōdrū; is in the houses of great numbers, who read it at their leisure.

The Mūsūsa-Mūngūlū, by Kshémanūndū, a shōōdrū; a work respecting the goddess Mūnūsa, at whose festival the contents are sung.

The Vishalakshēē, by Mookoondū, a bramhūn, is a work in verse on the wars of the goddess of this name, a form of Doorga, which is sung at festivals, at the holy places, and by individuals.

The Shivū-Ganū, by Raméshwūrū, a poetical work on the adventures of Shivū as a mendicant, sung at festivals, &c.

The Sūtyū-Narayūnū, a story by Shūnkūracharyū a bramhūn, relative to a god known among the Hindoos by the name of Sūtyū-Narayūnū, and amongst the Mūsulmans by the name of Sūtyū-pēērū.

The Dhūrmū-Ganū, by Vinūyū-Lūkshmūnū and Gūnū-Ramū. This is a story in verse respecting Laoo-Sénū, a person who, through the power of Yūmū (Death) is said to have caused the sun to arise in the west. The sūnyasēēs sing these verses at the festivals of Dhūrmū (Yūmū), as do also lepers and others, who make vows to this god.

The Krishnū-Mūngūlū, by Madūvū, a poem on the revels of Krishnū and the milk-maids, sung at the festivals of Krishnū, and containing many licentious descriptions.

The Govindū-Mūngūlū, by Hūree-Dasū, a voiragee, a story in verse respecting Hūree, or Krishnū.

The Kalika-Mūngūlū, by Krishnū-Ramū, a shōōdrū, and Kūvee-Vūllūbhū, a bramhān: a story respecting the goddess Kalēē, to which is attached an indecent though exceedingly popular story respecting Soondūrū, a person who obtained in marriage, in an extraordinary manner, the daughter of Vēērū-Singhū, the raja of Būrdwan. This song is sung on the last of the eight days (rāīher nights) occupied in the recitations of the Kalika-Mūngūlū.

The Ūnnūda-Mūngūlū, by Bharūtū-Chūndrū-Rayū, a work respecting the goddess Ūnnū-Pōōrna.

The Pūnchanūnū-Gēētū, by Ūyodhya-Ramū, a shōōdrū, a work in praise of Pūnchanūnū, Dūkshīrū-Rayū, Shūst'hēē, Makalū, &c.

The Gūnga-Bhūktee-Tūrūnginēē, by Doorga-Prūsadū: a poem relative to Gūnga.

The Dévēē-Mahatmyū-Chūndrika, by Ūbhūyū-Chūrūnū: a story relative to Doorga in the form of Mūha-Maya.—Kalēē-Kēērttūnū, by Ramū-Prūsadū, a shōōdrū: a similar work.—Bhūvanēē, by Doorgū-Ramū, a similar story.

The Krishnū-Kēērttūnū, by Govindū-Dasū and Vidya-Pūtee.

The Choitūnyū-Mūṅgūlū, by Lochūnū, a voishnūyū : the history of the god Choitūnyū in verse.—Pashūndū-Dūlūnū, by Radha-Madhūvū, a voishnūvū : a work in favour of the voishnūvūs.—Choitūnyū-Chūritamritū, by Krishnū-Dasū, a voishnūvū, a work in defence of Choitūnyū, partly in Sūṅskritū and partly in Bengalee.—Voishnūvūr-Vūndūna, by Doivūkē-Nūndūnū, a voishnūvū.—Choitūnyū-Bhagūvūtū, by Vrinda-Vūnū-Dasū, a voishnūvū.—Mūnū-Shikshya, by Nūrottūmū, a voishnūvū.—Rūsūmūyū-Kūlika, by Sūnatūnū, a voishnūvū : on faith in Krishnū.—Prēmū-Bhūktee-Chūndrika, by T'hakoorū-Goswamē.

These popular stories are in verse, of different metres. Single verses are frequently quoted in conversation, and the stories they contain are almost universally known among the Hindoos.

In the Language of Mit'hila, or Tirhoot.—The Hūree-Vūṅshū, by Bhomūnū-Kūvee.—The Rookminē-Hūrūnū, by Vidya-Pūtee.—The Oosha-Hūrūnū, by ditto.—The Mūheshū-Vanēē, by ditto.—The Vishnū-Pūdū, by ditto.—The Krishnū-Chūritrū, by ditto.

In the Tēlingū Language.—The Ramayūnū, by Bhūvū-Bhōōtee.—The Bhagavūtū, by Dūndēē.—The Bharūtū, by Alasanee-Pyadūnū.—The Raghūvū-Pandūvēēyū, by Shūnkūrū.—The Bhūvanēē-Pūrinūyū, by Bhūvū-Bhōōtee.—The Mūnū-Chūritrū, by Alasanee-Pyadūnū.—The Raḍha-Madhūvū-Sumvadū.—The Kiratarjoonēyū, by Alasanee-Pyadūnū.—The Rookminē-Pūrinūyū.—The Soobhūdra-Pūrinūyū.—The Nūlodūyū.—The Hūrish-Chūndrū-Natūkū.—The Parijatū.—The Mūhēē-Ravūnū-Chūritrū, by Lūskūsūmēē.—The Sharūṅgū-Dhūrū-Chūritrū, by Nagūma.—The Rookman-gūdū-Chūritū.—The Hūnoomūntū-Vijūyū, by ditto.

In the Hindee.—The Ramayññ, by Toolüsēē-Dasū. —The Ramū-Chñndrika, by Kūvee-Priya.—The Vigna-nñ-Gēēta, and the Rū-sikū-Priya, by Kēshñvñ-Dasū. —The Rūsñrajñ, by Mūtee Ramū.—The Bhagñvñtñ, by Bhōō-Pūtee. —The Shōōrñ-Sagñrñ, by Shōōrñ-Dasū.—The Phadilñlee-Prñkashñ, by Shookñ-Dēvñ.—The Kū-vee-Koolu-Kñnt'hñbhññññ, by Chintamñnee.—The Bñ-lñ-Bhñdrñ-Chēñntēē, by Bñlñ-Bhñdrñ. —The Nñkhñ-Shikha, and the Ushtñ-Yamñ, by Dēvñ-Rajñ.—The Sup-tñ-Shñtēē, by Viharee-Dasū.—The Singhasññ-Vñtri-shēē.—The Vētalñ Pñchishēē.

In the Vrññ-Bhasha.—Respecting this dialect, a gentleman of Lucknow thus wrote to the author on the 13th of August, 1817: “ There are in the Brññ-Bhasha two Gēēta, one or two Ramayññs, the Bhagñvñtñ, and several books containing stories (Itñhasñ), all of which are commonly read by the native soldiers, and I believe by the inhabitants of this part of the country generally.”

In the Marhatta.—The Rookminēē-Swñyñmbñrñ.—The Pandñvñ-Prñtapñ. —The Hñree-Vijññ.—The Shivñ-Lēēlamritñ.—The Soodamñ-Chñritrñ.—The Pōōrvññēē, by Damojēē-Pñnt'hñ. —The Shravññ-Poorññēē, by ditto.—The Pandoo-Rangñ Mahatmyñ.—The Ũhee-Ra-yñññ.—The Gēēta, by Ramñ-Dasñ.—The Manññ-Lēē-la, by Ramñ-Dasñ.

In the dialect of Bhojñ-poorñ.—The Ramñ-Jññmñ, by Toolüsēē-Dasñ.

In the Ootkñlñ, or a dialect used in Orissa.—The Bha-gññvñtñ, by Jñgññnat'hñ-Dasñ.—The Mñhabharñtñ, by

Sarūla-Dasū.—The Ramayññ.—The Itihasū, by Vishnoo-Dasū.—The Gēētū-Govindū, by Dhūrūnee-Dhūrū.—The Gēēta, the Kartikū-Mahatmyū, and the Rūsū-Küllölū, by Krishnū-Dasū.—The Kanchññ-Lūta —The Ooddhūvū-Choutrisha. — The Goondicha-Vijñyū; the Hūngsū Dōōtū, the Lūkshmēē-Vilashū; the Dhūrūnee-Dhūrū.

In the Asam.—The Mūhabharūtū, by Ūññtū-Kūñdūlee.—The Gēēta, by ditto.—A part of the Shrēē-Bhagūvūtū, by ditto.—The Shrēē-Bhagūvūtū, by Shūñkūrū.—A popular poetical abridgment of ditto, by ditto.—The Būrū-Gēētū, by ditto.—The Prūsūngū, by ditto.—The Lēēla-Mala, by ditto.—The Kanū-Khoa, by ditto.—The Ghosha, by Madhūvū.—The Kalika-pōoranū, by ditto.—The Chūñdēē.—The Rajū-Nēētee. — The Boonñjēē.—The Hūrish-Chūñdropakhyāññ.—The Ramayññ.—The Ramū-Kēērtññ.

In the dialect of Joypore.—The Vūsññtū-Rajū.—The Rūññ-Mala, by Shivū-Rajū.—The Shivū-Choupññēē, by Shivū-Dasū.—The Dadookēē-Vanēē, by Dadoo.—The Mādhoō-Malññēē.—The Charññ-Rūsū.—The Shivū-Sagññ, by Shivū-Rajū.—The Shōōññ-Dasū-Kūvitwū, by Shōōññ-Dasū. — The Gēētū, by Ajomayūrū. — Another Gēētū, by Phūtyolū-Vēlo.—The Hūttū-Prūdēēpū.

In the dialect of Bhūgēl-kūñd.—The Sooyabhūyū-Tūree.—The Dadra.—The Koondūriya, by Giree-Dhūrū.

In the dialect of Būñdēl-kūñd.—The Bhūmūrū-Gēētū, by Krishnū-Dasū.—The Rasū-Lēēla, by Shōōññ-Dasū.—The Bhagūvūtū, by Prīyū-Dasū.—The Snēhū-Lēēla, by Kanūrū-Dasū.

In the Népaul dialect.—The Krishnū-Chūritrū, by Ramū-Chūndrū.—The Chanūkyū.

In the Hūriana.—The Rookminēē-Mūngūlū, and the Soodamū-Chūritrū.

In the Wūch (Oulch).—The Sahévanū-Mirja, by Chūndrū-Vanū.—The Oomūrū-Marūvee, by ditto.—The Shūshee-Prūshnū, by ditto.

In the dialect of Kūnojū.—The Prit'hoo-Rajū-Rayūso, by Chūndrū.—The Dhōō-Lēēla.—The Jūyū-Chūndrū-Prūkashū, by Chūndrū-Bhatū.—The Kūvee-Prūkashū.—The Vanēē-Bhōōshūnū.—The Doorga Bhasha.—The Gēēta.—The Dhūnnayee.—The Vinūyū-Pūtrika, by Too-lūcēē-Dasū.—The Ramū-Shūlaka, by ditto.

In the Bikaneer dialect.—The Goutūmū-Rayūso, by Sūgnūyū-Gūndrū.—The Shrēē-Palū-Rayūso.—The Shalū-Bhūdrū-Rayūso, by Jinū-Hūrū-Kishwūrū.—The Shēgoonjū Rayūso, by Sumūyū-Gūndhrū.—The Danū-Shēēlū-Choudhariya, by Kshūma-Kūlyanū.—The Eoon-tee-Shooddhū-Malū, by Jinū-Hūrū-Kishwūrū.—The Doodhya-Rayūso, by Oodūyū-Bhanoo.—The Bhūrūlee-Pooranū, by Rayū-Bhanoo.

In the Harotee dialect.—The Dholamarūnee.—The Sorēt-Vijo.—The Soorūjūnū Korūso.—The Phūtūmūlū.—The Nūt'ha-Maroo.—The Būrū-Doomū.—The Bhagūlee.—The Chūndéra.—The Mēēnee.—The Parūsūnū.—The Amirū-Kosako.—The Saonkilōōrū.—The Téjo-Dhūrū.—The Charūnū.

In the Sindhoo (Sindc).—The Bhūgūvūdgēēta, by Bhagūvūtū-Dasū.—The Dralalūja-Pūnjūra, by Sahévē-Ramū-T'ha-koorū.—The Ooréré-Lalūja-Pūnjūra, by Kūrmū-Bhogū.

From a perusal of the preceding pages it will appear evident, that the Hindoo philosophers were unquestionably men of deep erudition, and, having spent many years in the act of rigid austerity, were honoured as persons of so great a sanctity of character, that they attracted universal homage and applause: some of them had more than a thousand disciples or scholars. Shūnkū-racharyū, for instance, after his arrival at Benares, placing himself under the care of Govindacharyū, who taught the doctrines of the Védantū philosophy, became the most celebrated philosopher of his day: here he took the staff of the dūndēē, and embraced the life of this class of ascetics, which had then almost sunk into total disrepute. Shūnkūrū, however, was determined to raise his sect, and, having collected a prodigious number of disciples, he resolved to make the tour of India, to dispute with the learned, and to gain proselytes.—In this pilgrimage he was every where so successful, that he was styled the conqueror of the world. As his terms of dispute were, that, if he were unable to obtain the victory he would embrace a secular life, while, if he defeated his antagonist, this antagonist should become a dūndēē, multitudes were constrained to enter into this order of ascetics.—The effects of this journey and of these labours are visible to this day: it is said, that not less than 4,000 dūndēēs now reside at Benares. Four small elevations are still shewn in Dravira, upon which it is said this sage used to sit and deliver discourses to his disciples; and in Dravira there is still an annual assembly of dūndēēs, to the number, it is said, of 10,000.

Thus, in former times, the learned Hindoos were almost invariably ascetics or mendicants, following in this respect the principle adopted by almost every philoso-

phical sect, that to renounce the world was an essential characteristic of a true philosopher.

In the list of works inserted in this volume at the head of the different divisions of the Hindoo writings, the reader will find the names of almost all the learned Hindoos who have ever flourished in India. The author, however, thinks it proper to add in this place the names of some modern writers, as an introduction to what he now attempts, viz. an account of the present state of learning amongst this people.

In the court of Vikrūmadityū were a number of learned men, whose names, as well as the names of their writings, will be found in the Introductory Remarks. After this period arose Oodūyācharyū, author of a comment on the Nyayū philosophy;—Mündūnū-Mishrū, a Mēemangsa writer, and the celebrated antagonist of Shūnkūra-charyū, as well as the suppressor of the sect of dūndēes;—Vachūspūtee-Mishrū, who wrote an explanation of six dūrshūnūs;—Madhūvacharyū, who lived at the court of Bookmūnū, and wrote the Ūdhikūrūnū-Mala, a work on the Mēemangsa philosophy still popular.—Sūrvvū-Vūrmacharyū;^f—Gūngéshū, author of a work on the sōotrūs of Goutūmū. — Shōōlū-Panee, a writer on the civil and canon law;—Bhūvū-Dévū-Bhūttū, and Jēemootū-Vahūnū, both smritee writers;—Umūrū-Singhū, author of a dictionary;—Pooorooshottūmū, author of a grammar and a dictionary;—Dhavūkū, a poet who lived at the court of Shrēē-Hūrshū;—Mūyōōrū-Bhūttū, a celebrated poet and philosopher;—Krishnū-Anūndū, a tūntrū writer;—Shiromūnee, who wrote a comment on Gūngéshū;—Mūt'hoora-Nat'hū, a 'gramhūn of Nūdēeya, patronized by the raja of that place, author of a com-

ment on the Chintamūnee of Gūngéshwūrū;—Jūgūdēshū of Nūdēya, the author of a comment on the work of Shiromūnee;—Gūdadhūrū, of the same place, author of a comment on Shiromūnee;—Jūyū-Dévū, author of a small treatise explaining the difficult passages in several works of the modern Noiyyikūs;—Tit'hoo-Ramū-Türkū-Pūnchanūnū, and Krishnū-Kantū-Vidyalūnkarū, the great-grandsons of Gūdadhūrū;—Shūrūnū-Tūrkālūnkarū, and Shūnkūrū-Tūrkūvagēeshū.—The following learned Hindoos are still living in Bengal: Shivū-Nat'hū-Vidya-Vachūspūtee, of Nūdēya; and Rūghoo-Mūnee-Vidya-Bhōōshūnū, and Ūnūntū-Ramū-Vidya-Vagēeshū, of Calcutta.

Among the works published in India within the last hundred years are, the Vyūvūst'ha-Sūngrūhū, by Gopalū-Pūnchanūnū, of Nūdēya, on the civil law.—A similar work, and also a grammar, by Krishnū-Jēēvūnū-Vūndyopadhyayū, of Krishnū-Nūgūrū.—A grammar by Bhūrūtū-Mūllikū, of Pindira.—The Vivadarnūvū-Séto, a work on law, by Vanéshwūrū-Vidyalūnkarū and others.—Vivadūbhūngarnūvū, a law work, by Jūgūnnat'hū-Tūrkū-Pūnchanūnū.

The name given to Hindoo colleges or schools is Chūtooshpat'hēē,^s which signifies the place where the four shastrūs are studied. This word is changed, in its popular use, to Chouparēē.

These places are generally built of clay. Sometimes three rooms are erected, and in others eight or ten, in

^s From chūtoorū, four shastrūs, and pat'hū, the place of reading; *by the four shastrūs, is to be understood, the grammars, the law works, the pooranūs, and the dūrshūnūs.

two side rows, with a reading room, open on all sides, at the farther end: this is also of clay. These college sleeping rooms, and the college hall, would greatly surprise an English academician; but the Hindoos have yet to learn, that splendid edifices and large endowments are essential to learning.

These miserable huts are frequently erected at the expence of the teacher, who not only solicits alms to raise the building, but also to feed his pupils. The buildings which contain seven or eight rooms cost seven or eight pounds sterling: the ground is commonly a gift, but in some cases rent is paid. In particular instances both the ground and the expences of the buildings are a voluntary gift; and there are not wanting cases of lands being bestowed on schools, and of persons appropriating a monthly sum to their support. At Nūdēeya the last case is common.

After a school-room and lodging rooms have been thus built, to secure the success of the school, the teacher invites a few bramhūns and respectable inhabitants to a short entertainment, at the close of which the bramhūns are dismissed with some trifling presents.

If the teacher finds a difficulty in obtaining scholars, he begins the college with a few junior relatives; but should he have obtained some reputation for learning in the common disputes at the funeral feasts, weddings, dedication of sacred things, &c., he soon collects a number of pūrooas,^b viz. pupils or readers.

The school opens every morning early, by the teacher and pupils assembling in the college hall, or hut, when

^b From pū't'hū, to read.

the different classes come up in turns. At the close of these labours, about three hours are devoted to bathing, worship, eating, and sleep; and at three they resume their studies, which continue till twilight. Nearly two hours are then devoted to evening worship, to eating, smoking, and relaxation; and the studies are afterwards resumed, and continued till ten or eleven at night.

There are three kinds of colleges in Bengal: one in which the grammar, the poetical works, and the dissertations on the beauties and blemishes of poetry, are read; and in a few of these schools, something of the pooranūs and smritees is taught. In the second order of colleges, the law works are read, and in some cases the pooranūs; and in the third order, works on the nyayū durshūnī. In all these colleges, select works are read, and their meaning explained; but instruction is not conveyed in the form of lectures.

In the colleges for grammar learning, &c. the pupils repeat assigned lessons from the grammar used in each college, and the teacher communicates the meaning of the lessons after they have been committed to memory. The evenings are occupied in repeating these lessons.

In those seminaries where the law books and nyayū shastrūs are studied, the pupils are divided into classes according to their progress; and the pupils of each class, having one or more books before them, sit in the presence of the teacher, when the best reader of the class reads aloud, and the teacher gives the meaning as often as asked: thus they proceed from day to day till the work is completed. Those who are anxious for a thorough knowledge of the works they study, read over and obtain the

meaning of the comments before they leave college; and some, content with a more superficial acquaintance with the subjects contained in these works, merely read the comments, and then return home. At night the pupils at these schools examine the lessons already studied, in order that what they have read may be impressed more distinctly on the memory: these studies are frequently pursued, especially by the *noiyayikū* students, till two or three o'clock in the morning.

The grammar studies are pursued during two, three, or six years; and where *Paninee* is studied, not less than ten or twelve years are devoted to this work. This appears to us an immense waste of time on mere grammar; but as soon as a student has obtained such a knowledge of grammar as to be able to read and understand a poem, or a law book, or a work on philosophy, he may commence this course of reading also, and carry on at the same time the remainder of his grammar studies. Those who study the law books or the *nyayūs*, continue reading either at one college or another during six, eight, or even ten years. When a person has obtained all the knowledge possessed by one teacher, making some honourable excuse to his guide, he places himself at the feet of another.

In other parts of India, colleges are not common: individuals at their houses teach the grammar; and others, chiefly *dūndēēs*, teach the *védū* and other *shastrūs* to disciples at the *mūtt'hūs*¹ where they happen to reside. The *védūs* are studied most in the south-west, in *Toilūn-gū*, and the *Dravirū* country. In Bengal there are like-

¹ Mr. Colebrooke calls these places convents of ascetics.

wise individuals who teach different parts of learning at their leisure hours ; or who have two or three pupils, who support themselves.

No Hindoo teacher receives wages from his pupils : it is considered an act of very great merit to bestow learning ; and he therefore endeavours to collect a subsistence at festivals, and by annual or more frequent tours among the rich, who readily support an individual thus devoting his time to the instruction of others. The teacher is also invited to all public ceremonies, and presents are sent to him whenever a feast takes place in the village. For his opinion in points of disputed property, and when an atonement is to be made for some offence, the tutor of a college is generally consulted, and receives fees. If he can from these funds give learning to a number, and add the gift of food also to a few, his merits are supposed to be of the very first order, procuring for him honour in this world, and the highest benefits in a future state. Hence, though he derives no gain in a direct way from his pupils, he is not left to want ; he obtains a subsistence, but this in most cases is rather a scanty one. Should such a teacher become a favourite with a rich individual, or should one of his pupils be the son of a rich man, he then fares better.

The pupils, if grown up, are generally maintained by their parents, and reside either at the college or at the house of some neighbour. The Hindoos do not permit boys of ten or twelve years of age to leave home for the college, but seek instruction for them at some place in their own vicinity. In some cases a rich man living near the college supports a youth from a distance. In others, a number of disciples, perceiving that the son of their

spiritual guide, who is expected to succeed his father in that office, is likely to grow up in ignorance, support the son during his studies by regular subscriptions.

Mūlt'hūs, or convents of ascetics, at Benares, where the védū is taught (1817).

Teachers.	No. of Students.
Vishwū-Nat'hū-Bhūt-Gooroo-jēē, of Doorga-Ghatū,	25
Valū-Dēēkshitū-vok, of ditto, - - - - -	20
Narayñū-Dēēkshitū, of ditto, - - - - -	25
Vapoo-Bhūt-Pouranikū, of ditto, - - - - -	10
Valūm-Bhūt, of ditto, - - - - -	10
Rūngū-Bhūt-Ambékūrū, of ditto, - - - - -	15
Kēshūvū-Bhūt, a Marhatta, of ditto, - - - - -	12
Valū-Krishñū-Bhūt-Yoshēē, of ditto, - - - - -	20
Valūm-Bhūt-Movūnēē, of ditto, - - - - -	25
Gūnēshū-Bhūt-Datarū, of ditto, - - - - -	20
Narayñū-Dévū, of ditto, - - - - -	25
Bhōirūm-Bhūt, a Toilūngū, of ditto, - - - - -	15
Jēēvū-Ramū-Bhūt-Goū.ū-Vūlé, of ditto, - - - - -	15
Valū-Dēēkshitū-Goūrū-Vūlé, of ditto, - - - - -	20
Chintamūnee-Dēēkshitū, of ditto, - - - - -	25
Ramū-Dēēkshitū-Phūtké, of ditto, - - - - -	12
Valūm-Bhūt-Vūjhé, of Doorga-Ghatū, - - - - -	25
Shivū-Lingavūdhanee, of ditto, - - - - -	17
Bhayya-Dēēkshitū, of ditto, - - - - -	10
Nūrū-Singhū-Dēēkshitū, of Narūdū-Ghatū, - - - - -	20
Vishwū-Nat'hū-Bhūt-Joyishēē, of ditto, - - - - -	22
Jūgūnnat'hū-Ūvūdhanee, of ditto, - - - - -	12
Bhikūm-Bhūt, of ditto, - - - - -	12
Ūñūtū-Ūvūdhanee, of Hūnoomūñtū-Ghatū, - - - - -	25
Nūrū-Sah-Ūvūdhanee, of ditto, - - - - -	20
Vinayūkū-Bhūt-Koonté, of Doorga-Ghatū, - - - - -	10

Teachers.	No. of Students.
Chēēpolékūrū-Yojūnēshwūrū, of ditto, - - -	10
Shrēē-Dhūrū-Bhūt-Dhoopūkūr, of ditto, - - -	20
Pranū-Nat'hū-Bhūt-Shévūrē, of ditto, - - -	15
Shivū-Ramū-Bhūt-Katūrē, of ditto, - - -	15
Damodūrū-Bhūt-Sūprē, of ditto, - - -	20
Kashēē-Nat'hū-Bhūt-Goolūvēkūr, of ditto, - -	10
Shivū-Ramū-Dēēkshitū, of Dūshashwū-Médhū-Gha- tū, - - -	12
Govindū-Bhūt-Kēshūvarū, of ditto, - - -	12
Narayñnū-Dēēkshitū-Mūrūkūnkūr, of ditto, - -	15
Gūnēshū-Bhūt-Gabbé, of ditto, - - -	30
Baboo-Bhūt-Nirmūlé, of ditto, - - -	30
Hūrū-Dévū, of ditto, - - -	15
Ramū-Chūndrū-Dévū, of ditto, - - -	20
Nana-Bhaskūrū, of ditto, - - -	50
Valūm-Bhūt-Dévū, of ditto, - - -	25
Tirmūl-Bhūt, of ditto, - - -	15
Hūree-Dévū-Bhūt, of ditto, - - -	15
Krishñū Bhūt-Dévū, of ditto, - - -	15
Jūgūnnat'hū-Dēēkshitū-Ayāghitū, of ditto, - -	25
Sūkha-Ramū-Bhūt-Korūrē, of ditto, - - -	15
Bhikūm-Bhūt-Vishwū-Rōōpū, of ditto, - - -	20
Vishwū-Nat'hū-Bhūt-Vishwū-Rōōpū, of ditto, -	12

Where all the Shastrūs are professed to be taught.

Ūhobūlū-Shastrēē, of Dūshashwū-Médhū-Ghatū,	16
Nēēlū-Kūnt'hū-Shastrēē, of Mūngūlū-Gourēē-Ghatū,	25
Sooba-Shastrēē, of Doorga-Ghatū, - - -	15

Where the Paninee grammar alone is taught.

Krishñū-Pūntū-Shéshū, of Sōōrū-Tola, - - -	15
Krishñū-Ramū-Pūntū-Shéshū, of Chou-Khūmba,	16

Teachers.	No. of Students.
Shivü-Ramü-Püntü-Düşü-Pootrü, of Ghasee-Tola, 10	
Méghü-Nat'hü-Dévu, of Dhoondhee-Vinayükü-Oolla, 10	
Jünarddünü-Shastrēē-Garü-Gür, of Govindü-Nayü-	
kü-Mühülla, - - - - -	15
Bhat-Shastrēē, of Ügnēēdhréshwüü-Ghatü, -	10
Ghotü-Bhüt-Vishwü-Rōōpü, of Düşbhashwü-Médhü-	
Ghatü, - - - - -	15
Hüree-Shünkürü-Shastrēē, of Büngalee-Tola, -	15
Shēēta-Ramü-Bhüt-Tékshé, of Doorga-Ghatü, -	10
Valüm-Bhüt-Nügürükür, of Dhoondhee-Vinayükü-	
Mühülla, - - - - -	10
Nana-Pat'hükü, of Mūnee-Kürnikü-Ghatü, - -	10
Kashēē-Nat'hü-Shastrēē, of Doorga-Ghatü, - -	10
Shéshü-Shastrēē, of Vindhü-Madhavü-Ghatü, -	17
Günga-Ramü-Shastrēē, of Ramü-Ghatü - - -	20
Bhēēshmü-Pūtee, of Shōōrü-Tola, - - - - -	10
Gopēē-Nat'hü-Püntü-Toplé, of Natosha-Bazar, -	10
Vü'hü-Shastrēē, of Joitünü-Vara, - - - - -	15

Where the poets and law books are read.

Hüree-Ramü-Tara, of Brümhü-Ghatü, - - -	10
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Where the védantü and mēēmangsa works are read.

Büjrü-Tünkü-Sooba-Shastrēē, of Düşhashwü-Méd-	
hü-Ghatü, - - - - -	12
Mēēnakshee-Shastrēē, of Hünoomüntü-Ghatü, -	12

Where the nyayü and law books are read.

Süda-Shivü-Bhüt-Gabhé, of Düşhashwü-Médhü-	
Ghatü, - - - - -	10

Teachers.

No. of Students.

Where the grammar and law books are read.

Tatajoyüşhēē, of Nayükü-Mühülla, - - - - 15

Where the nyayü works are read.

Lükshmēē-Shastrēē-Bharüdé, of Ügnēēshwürü-Ghatü, - - - - 10

Pranü-Nat'hü-Püntü-Topülé, of Nat'hoo-Sarü-Brüm-hü-Poorēē, - - - - 10

Govindü-Narayünü-Bhüttacharyü, of Büngalee-Tola, - - - - 15

Még hü-Nat'hü-Dévä, of Dhoondēē-Vinayükü-Mühülla, - - - - 10

Where the grammar and astronomical works are read.

Valü-Krishnü-Joyüşhēē, of Brümhü-Ghatü, - 15

Where the grammar and nyayü works are read.

Bhoirüvü-Mishrü, of Siddhēshwürēē-Mühülla, - 20

Münüsa-Ramü-Pat'hükü, of Düşhashwürü-Médüh-Ghatü, - - - - 15

Where the law books alone are taught.

Raja-Ramü-Bhüt-Bhüt, of Mūnee-Kürnika-Ghatü, 15

Where the astronomical works alone are read.

Pürümü-Sookhü-Joyüşhēē, of Dara-Nügürü, - 20

Vasoo-Dévä-Joyüşhēē, of Ramü-Ghatü, - - - 15

Mūl'hūs at the village of Moongonda, on the banks of the Godavūrēē, in Toilūngū.

Brūmhū-Dévū-Shastīcē : here the védū and all the shastrūs are read.

Lūkshmēē-Narayūnū-Shastrēē : the védū, the nyayū, and mēēmangsa.

Lūkshmēē-Narayūnū-Shastrēē : the védū, and grammar. Gūnū-Pūtee-Shastrēē ; the védū, nyayū, and védantū.

Vénkūtū-Shastīcē ; the védū, nyayū, grammar, and mēēmangsa.

Yogēē-Somū-Yagēē : the same works.

AT NUDEEYA.

Nyayū colleges.—Shivū-Nat'hū-Vidya-Vachūspūtee, has one hundred and twenty-five students.—Ramū-Lochūnū-Nyayū-Bhōōshūnū, twenty students.—Kashēē-Nat'hū-Türkū-Chōōramūnēē, thirty ditto.—Ūbhūyanūndū-Türkalūnkarū, twenty ditto.—Ramū-Shūrūnū-Nyayū-Vagēēshū, fifteen ditto.—Bhola-Nat'hū-Shiromūnee, twelve ditto.—Radha-Nat'hū-Türkū-Pūnchanūnū, ten ditto.—Ramū-Mohūnū-Vidya-Vachūspūtee, twenty ditto.—Shrēē-Ramū-Türkū-Bhōōshūnū, twenty ditto.—Kalēē-Kantū Chōōramūnee, five ditto.—Krishnū-Kantū-Vidya-Vagēēshū, fifteen ditto.—Türkalūnkarū, fifteen ditto.—Kalēē-Prūsūnnū, fifteen ditto.—Madhūvū-Türkū-Siddhantū, twenty-five ditto.—Kūmūla-kantū-Türkū-Chōōramūnee, twenty-five ditto.—Eeshwūrū-Türkū-Bhōōshūnū, twenty ditto.—Kantū-Vidyalūnkarū, forty ditto.

Law colleges.—Ramū-Nat'hū-Türkū-Siddhantū, forty students.—Gūnga-Dhūrū-Shiromūnee, twenty-five ditto.—Dévēē-Türkalūnkarū, twenty-five ditto.—Mohūnū-Vidya-Vachūspūtee, twenty ditto.—Gangolee-Türkalūnkarū, ten ditto.—Krishnū-Kantū-Türkū-Bhōōshūnū, ten ditto.

to.—Pranū-Krishnū-Türkū-Vagēeshū, five ditto.—Poprohitū, five ditto.—Kashēē-Kantū-Türkū-Chōōramūnee, thirty ditto.—Kalēē-Kantū-Türkū-Pūnchanūnū, twenty ditto.—Gūdadhūrū-Türkū-Vagēeshū, twenty ditto.

Colleges where the poetical works are read.—Kalēē-Kantū-Türkū-Chōōramūnee, fifty students.

Where the astronomical works are read.—Gooroo-Prūsadū-Siddhantū-Vagēeshū, fifty students.

Where the grammar is read.—Shūmbhoo-Nat'hū-Chōōramūnēē, five students.

The following among other colleges are found in Calcutta; and in these the nyayū and smritee shastrūs are principally taught:—Ūnuntū-Ramū-Vidya-Vagēeshū, of Hatēe-Baganū, fifteen students.—Ramū-Koomarū-Tūrkalūnkarū, of ditto, eight students.—Ramū-Toshūnū-Vidyalūnkarū, of ditto, eight ditto.—Ramū-Doolalū-Chōōramūnee, of ditto, five ditto.—Gourū-Mūnee-Nyayalūnkarū, of ditto, four ditto.—Kashēē-Nat'hū-Türkū-Vagēeshū, of Ghoshalū-Baganū, six ditto.—Ramū-Shévūkū-Vidya-Vagēeshū, of Shikdarēr-Baganū, four ditto.—Mrityoonjyū-Vidyalūnkarū, of Bag-Bazar, fifteen ditto.—Ramū-Kishorū-Türkū-Chōōramūnee, of ditto, six ditto.—Ramū-Koomarū-Shiromūnee, of ditto, four ditto.—Jyū-Narayūnū-Türkū-Pūnchanūnū, of Talar-Baganū, five ditto.—Shūmbhoo-Vachūspūtee, of ditto, six ditto.—Shivū-Rāmū-Nyayū-Vagēeshū, of Lal-Baganū, ten ditto.—Gourū-Mohūnū-Vidya-Bōōshūnū, of ditto, four ditto.—Hūree-Prūsadū-Türkū-Pūnchanūnū, of Hatēe-Baganū, four ditto.—Ramū-Narayūnū-Türkū-Pūnchanūnū, of Shimiā,

* These pupils are supported by Gooroo-Prūsadū-Vūshoo, and Nandū-Nalā-Dūtū.

five ditto.—Ramū-Huree-Vidya-Bhōōshūnū, of Hūrēētū-kēē-Baganū, six ditto.—Kūmūla-Kantū-Vidyālūnkarū, of Arūkoolee, six ditto.—Govindū-Türkū-Pūnchanūnū, of ditto, five ditto.—Pēētambūrū-Nyayū-Bhōōshūnū, of ditto, five ditto.—Parvūtēē-Türkū-Bhōōshūnū, of T'hūnt'-hūniya, four ditto.—Kashēē-Nat'hū-Türkālūnkarū, of ditto, three ditto.—Ramū-Nat'hū-Vachūspūtee, of Shimila, nine ditto.—Ramū-Tūnoo-Türkū-Siddhantū, of Mūlūnga, six¹ ditto.—Ramū-Tūnoo-Vidya-Vagēēshū, of Shobha-Bazar, five ditto.—Ramū-Koomarū-Türkū-Pūnchanūnū, of Vēērū Para, five ditto.—Kalēē-Dasū-Vidya-Vagēēshū, of Italee, five ditto.—Ramū-Dhūnū-Türkū-Vagēēshū, of Shimila, five ditto.

The author is afraid of fatiguing the reader by a further list of names : he will now therefore merely add the names of a few other places in Bēngal where learning is most cultivated :—

At Vashū-Variya, a place not far beyond Hoogley, are twelve or fourteen colleges, in all of which the nyayū philosophical works are almost exclusively studied. In the towns of Trivēnēē, Koomarū-Hūttū, and Bhat-Para, there are perhaps seven or eight similar schools. Jūgūnat'hū-Türkū-Pūnchanūnū, a few years ago, presided at a large school in Trivenēē. He was acquainted in some measure with the védū, and is said to have studied the védantū, the sankhyū, the patūnjūlū, the nyayū, the smṛitee, the tūntrū, the kavyū, the pooranū, and other shastrū. He was supposed to be the most learned as well as the oldest man in Bengal, being 109 years old at the time of his death. Gondūlu-Parū and Bhūdréshwūrū contain each about ten nyayū schools. At Jūyū-Nūgūrū

¹ These students are supported by Ramū-Mohūnū-Dūttā,

and Mūjilē-Poorū seventeen or eighteen similar schools are found; at Andoolū, ten or twelve; and at Valee, and in several other towns two, three, or four.

Some colleges contain as many as ten and others forty or fifty volumes on different subjects: they are placed generally on a bamboo shelf slung from the roof.

Many of the Hindoo learned men, in addition to their proper names, obtain titles of honour, as, Tūrkalūnkarū, he who is ornamented by the tūrķū, i. e. by the nyayū shastrūs; Vidyalūnkarū, he who is ornamented by learning; Nyayalūnkarū, he who is ornamented by the nyayū shastrūs.—The word bhōōshnū, which has the same meaning as ūlūnkarū, is in the same manner attached to the words Tūrķū, Vidya, and Nyayū.—Vagēēshū, the lord of words, and Rūtnū, a jewel, are attached to the same words, and form six additional titles.—Pūnchanūnū, or the five-faced, is employed in the same manner, and denotes that the person is as eloquent as though he had five mouths.—Tūrķū-Chōōramūnee, or the jewel-adorned head of the nyayū, is drawn from chōōrū, a head, and mūnee, a jewel;—Tūrķū-Shiromūnee is derived from shirū, the head, and mūnee.—Vidya-Nivasū, the residence of learning, from vidya, learning and nivasū, a residence. — Vidyarnūvū, and Vidya-Sagūrū, signify a sea of learning, from ūrnūvū, and sagūrū, the sea.—Vidya-Nidhee is derived from nidhee, a jewel; Kūnt'ha-bhūrūnū, or a necklace of learning, from kūnt'ha, the neck, and ūbhūrūna, an ornament; and Sarvvū-Bhoumū, the king of learning, from sūrvvū, all, and bhōōmee, land.—These titles are generally conferred by teachers on their pupils after they have

chosen the particular work which they propose to study : the pupil always chooses a title which none of his ancestors have enjoyed, that he may augment the honours of his family, —as though a title, before merit is acquired, could confer honour.

Hindoo students, where a number are assembled in one place, are guilty of the same extravagancies as in European seminaries, such as night frolics, robbing orchards, &c. but as their future support depends on their avoiding gross attacks on the chastity of females, their passions lie under a degree of restraint.—Mūnoo lays down these amongst other rules for a student : “These following must a student in theology observe, while he dwells with his preceptor, keeping all his members under controul, for the sake of increasing his habitual devotion : day by day, having bathed and being purified, let him offer fresh water to the gods, the sages, and the manes ; let him shew respect to the images of the deities, and bring wood for the oblation to fire. Let him abstain from honey, from flesh-meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from women, from all sweet substances turned acid, and from injury to animated beings ; from unguents for his limbs, and from black powder for his eyes ; from sandals, and carrying an umbrella, from sensual desire, from wrath, from covetousness, from dancing, and from vocal and instrumental music, from gaming, from disputes, from detraction, and from falsehood, from embracing or wantonly looking at women, and from disservice to men.”

The number of holidays among the Hindoos is a most serious drawback not only upon the industry but on the learning of the country : the colleges are invariably closed, and

all studies laid aside, on the eighth of the waxing or waning of the moon; on the day in which it may happen to thunder; whenever a person or an animal passes between the teacher and the pupil while reading; whenever an honourable person arrives as a guest; at the festival of Sūrūswūtēē, during three days; in some parts, during the whole of the rainy season, or at least during two months, which include the Doōrga, the Kalēē, and other festivals,—and at many other times.

No reasonable person will deny to the Hindoos of former times the praise of very extensive learning. The variety of subjects upon which they wrote prove, that almost every science was cultivated among them. The manner also in which they treated these subjects proves, that the Hindoo learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied, the more will the enquirer be convinced of the depth of wisdom possessed by the authors. It would be unjust to compare works, some of them written perhaps one thousand years ago, with those of the moderns, who must naturally be expected to have made greater advances in every department of science; but let the most learned and profound of the Hindoo writings be compared with the writings of any nation flourishing at the same period, and the decision, the author is inclined to think, will be in favour of the Hindoos.

At present, almost every person who engages in the pursuit of knowledge, does so for the sake of a subsistence, or for the increase of his wealth. India contains few if any individuals who, satisfied with their present possessions, devote their time to the pursuit of science. The .

whole is a trade; hence knowledge is so far pursued as it will be productive of money, and no art or science is carried to perfection; each person furnishes himself with what he thinks will carry him through life; he has no ambition to enlarge the bounds of knowledge; he makes no experiments; it never enters into his mind that he can exceed his forefathers; to gain the smallest moiety of what they acquired, is almost more than he hopes to realize.

It is laid down as a rule in the shastrūs, that a gift to a bramhūn is meritorious in proportion to his learning: hence those who are esteemed the most learned carry away the most costly presents at the close of feasts and great ceremonies: different offices under government require a knowledge of some of the law books; this excites many to apply themselves to this sort of learning. To be a family priest, it is necessary that a person be acquainted with many of the forms of the Hindoo religion; and these forms are not to be obtained without reading. It is owing to these, and the like circumstances, that the little knowledge the present race of Hindoos possess of their own shastrūs is preserved. A considerable number of the bramhūns and voidyūs learn the Sūṅskritū grammar, but the old Sūṅskritū, the dialect of the védū, is known by very few.

Amongst one hundred thousand bramhūns, there may be one thousand who learn the grammar of the Sūṅskritū; of whom four or five hundred may read some parts of the kavyū, and fifty some parts of the ūlūnkarū shastrūs. Four hundred of this thousand may read some of the smritees; but not more than ten, any parts of the tūntrūs. Three hundred may study the nayū, but only.

five or six the *mēēmangsū*, the *sankhyū*, the *védāntū*, the *patūnjūlū*, the *voishéshikū shastrus*, or the *védū*. Ten persons in this number of *bramhūns* may become learned in the astronomical *shastrūs*, while ten more understand them very imperfectly. Fifty of this thousand may read the *Shrēē-Bhagūvūtū* and some of the *pooranus*. Those who study the *védū* and the *dūrshūnūs* are considered as the most learned. The next in rank are those who study the *smritees*.

In general men of learning possess from ten to twenty *Sūngskritū* books. A few of the most learned possess not less than a hundred volumes. Of late several Hindoos have begun to form pretty large collections of *Sūngskritū* works. In the library of *Shrēē-Ramū-Hūree-Vishwasū*, a *kayūst'hū*, of *Khūrdūh*, near Serampore, not less than one thousand volumes are found, and perhaps nearly the same number in that of *raja Nūvū-Krishnū* of Calcutta.—The *shastrūs* have not the title of the book at the beginning, but at the end of each volume. At the commencement of a work is a salutation to the guardian deity of the author, and at the close the name of the work and of the writer.

Among the works found in the library of a Hindoo of some learning are the following : one of the grammars, a dictionary, the roots of the *Sūngskritū*, a comment on some grammar, five or six volumes of the poets for the use of the young, among which are the *Bhūttee* of *Bhūrtee-Hūree*, and the *Koomarū* and *Rūghoo-Vūngshū* of *Kalēē-Dasū*; one or two law books, with some comment ; part or the whole of some popular work on astronomy ; a chapter or two of some *pooranū*; a few abridgments on the common

ceremonies, and a copy of the Chündēē, a popular work on the wars of Doorga, extracted from the Markündéyū pooranū, and containing 700 verses. Those persons in whose libraries copies of any of the dūrshūnūs are found, are considered as very learned. Books which have been preserved through five or six generations are found in some families.

In the houses of the bramhūns who do not pursue learning, a few forms of praise to the gods, and formulas of worship, in Śūngskritū, drawn up or copied on loose leaves of paper by some neighbouring bramhūn, may be found; and this too is the amount of what is seen in the houses of the most respectable shōōdrūs. In the dialects of the country, however, very many persons of this degree of rank preserve copies of the Ramayūnū, the Mūhabharūtū, the Vidya-Soondūrū, and the Chündēē; and in some houses may be found the Mūnūsa-Gēētū, the Dhūrmū-Gēētū, the Shivū-Gēētū, the Shūshtē-Gēētū, the Pūnchanūnū-Gēētū, &c. Among the voiragēēs and common people a number of small pieces are found not much superior to an English story in verse or a common ballad. The contents of these trifling publications relate to the mythology of the country, to ascetics, to the miracles of Hindoo saints, and to the advantages of devotion to the gods: here and there will be found sentiments of a moral nature, but mixed with a far greater number relative to the Revels of Krishnū. The great bulk of the people are perfectly unacquainted with letters, not possessing even the vestige of a book, and what they hear read or recited neither enlightens nor improves the mind. It is supposed, that of the persons grown up to maturity among the male population in Bengal, not more than

two hundred in a thousand can read, though there are schools all over Bengal, for the instruction of children in reading, writing, and accounts.^m

The women are almost in every instance unable to read. The jealous Hindoos are afraid lest such an acquirement should make them proud, and excite them to engage in clandestine correspondence. Hence they declare, that if a woman learn to read and write she will most certainly become a widow, or fall into some calamity; and many stories are circulated of the dreadful accidents which have befallen such presumptuous females. The Hindoos, therefore, have never been able to boast of a body of female writers, who have contributed to enlarge the stock of knowledge.—A few years ago, there lived at Benares a female philosopher named Hūtee-Vidyālūkarū. She was born in Bengal; her father and her husband were koolēēñū bramhūns. It is not the practice of these bramhūns, when they marry in their own order, to remove these wives to their own houses, but they remain with their parents. This was the case with Hūtee; which induced her father, being a learned man, to instruct her in the Sūṅskritū grammar, and the kavyū shastrūs. However ridiculous the notion may be, that if a woman pursue learning she will become a widow, the husband of Hūtee actually left her a widow. Her father also died; and she therefore fell into great distress. In these circumstances, like many others who become disgusted with the world, she went to reside at Benares. Here she pursued learning afresh, and, after acquiring some knowledge of the law books and other shastrūs, she began to instruct others, and obtained a number of pupils, so that she was universally known by the name of Hūtee-

^m For an account of these schools, see page 160, vol. iii.

Vidyālūnkarū, viz. ornamented with learning.—The wife of Jūshomūntū-Rayū, a brāmhūn of Nūshee-Poorū, is said to understand Bengalee accounts; and the wives of the late raja Nuvū-Krishnū, of Calcutta, are famed for being able to read.—At Vashūvariya resides a widowed female, a considerable land-owner, who possesses a good knowledge of the Bengalee, and of accounts, and is honoured with the name of ranēē, or queen.—Many female mendicants among the voiraginēēs and sūnyasinēēs have some knowledge of Sūngskritū, and a still greater number are conversant with the popular poems in the dialects of the country. From hence an idea may be formed of the state of female learning in Bengal.

Some persons place their books on two beams which almost touch each other, the ends of which are fastened in the opposite wall. The expence of books is considerable: besides the paper, the natives pay for copying, one roopee or twelve anas for every 32,000 letters: according to this, the price of the Mūhabharatū will be sixty roopees; of the Ramayūnū, twenty-four; of the Shrēē-Bhagūvūtū, eighteen, and of other books according to their size. The paper upon which books are written, called tōōlatū, is coloured with a preparation composed of yellow orpiment and the expressed juice of tamarind seeds, to preserve it from insects. The price varies from three to six quires for a roopee. The Hindoo books are generally in single leaves, with a flat board at the top, and another at the bottom, tied with cords, or covered with a cloth. They are about six inches broad, and a foot and a half long. The copying of works is attended with the creation and perpetuation of endless mistakes; so that a copy can never be depended upon until it has been subjected to a rigid examination.

A great portion of what has been written by Europeans respecting the Hindoos, ought to be considered as having decided nothing; all the real knowledge that has been obtained of the Hindoo philosophy and mythology is to be attributed to the different translations from the Sūṅskritū. As these translations increase, these systems will be better known; and whenever the time shall arrive that translations of their principal learned works shall have been accomplished, then, and not before, will the public be able completely to decide respecting a system of philosophy spread over so large a part of the eastern world. If the British Government, or the East India Company, or any joint bodies of learned men, would encourage translations, or send out a few ingenious young men to study the Sūṅskritū, and then employ them, at proper salaries, in making the necessary translations, in a few years not a vestige of important knowledge respecting the real nature and principal features of the Hindoo philosophy and mythology would remain concealed. This is an object which every friend of true science must desire. The council of the College of Fort William and the Asiatic Society, in coming forward to patronize translations from the Sūṅskritu, deserve the thanks of the literary world; but the operations of these two bodies alone are too slow to accomplish what is desired in any reasonable time. A similar plan, on a more extensive scale, is wanted.